

M029.001

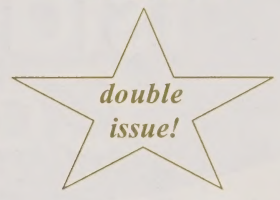
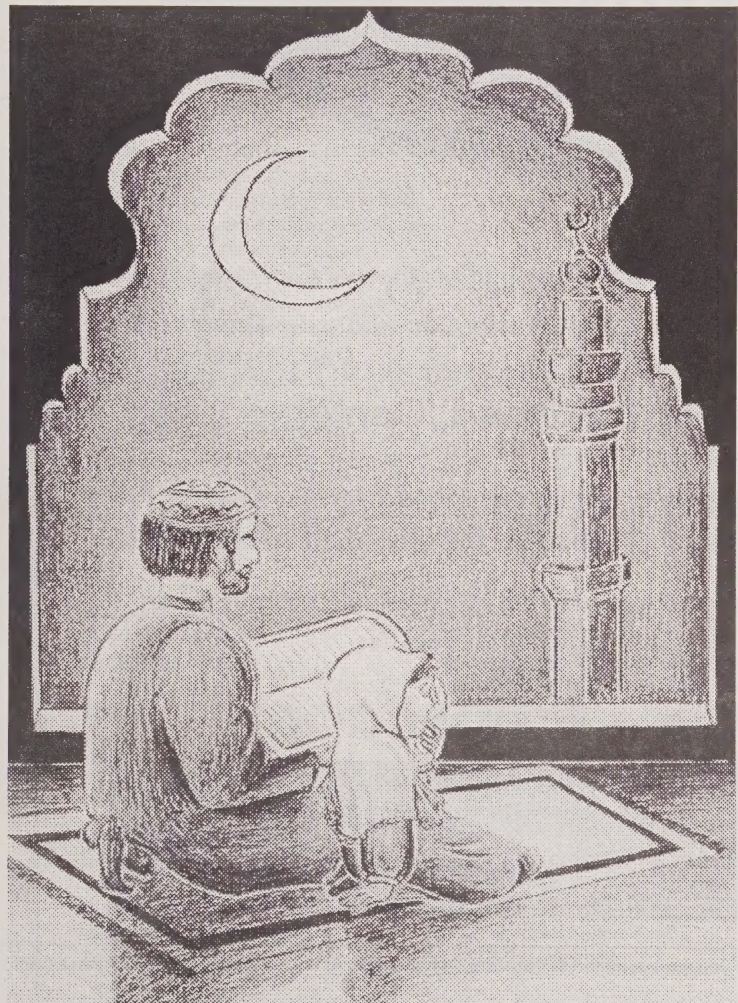
THE MUSLIM VOICE

www.tmv.ca

NOVEMBER 2002

VOLUME 9 ISSUE 2

RAMADAN 1423



FEATURING:

UNITY

p.6



FROSH ADVENTURES

p.24



THE BENEFITS OF RAMADAN

p.29



PROFILE: MUSLIM WELFARE CENTRE

p. 34



PLEASE TREAT THIS ISLAMIC JOURNAL WITH RESPECT

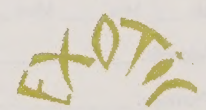
Published by the Muslim Students' Association at the University of Toronto (St. George Campus) and sponsored in part by SAC

**Popeyes Halal Chicken and Biscuits
at College and Spadina**

DELIVERY- (416)644-0157

\$2 TUESDAYS

See in-store for RAMADAN SPECIAL



TANDOORI

Halal Cuisine

FREE IFTAAR

Biryani \$3.99

Take Out Only

Canadian Islamic Congress



WE ARE:

Headquartered Exclusively in Canada
Committed to work in Canada, with Canadians, for Canadians
Not affiliated with any foreign organization
Mainstream, Balanced, Contemporary
Professional, Dedicated, Issue-Driven
Reaching out to Canada's Multi-Faith communities
Positively focused on results, results, and more results

To find out more subscribe to our weekly electronic magazine:

THE FRIDAY BULLETIN

or visit:

www.cicnow.com

Get Involved! Become a Member or Volunteer!

Donate to Help Our Programs!

Call CIC at (416) 524-3242, (519) 742-1242, or (613) 860-3226

Please fill in and send to CIC if you are interested in donating, volunteering or becoming a member. (Please print.)

Mr. ___ Mrs. ___ Miss ___ First Name: _____ Last Name: _____

Address: _____ City: _____

Province: _____ Postal Code: _____ Telephone: _____ Fax: _____

E-mail Address: _____

CANADIAN ISLAMIC CONGRESS

4 PINE ST. SUITE 200, TORONTO, ON, M9N 2Y8

PHONE: (416) 524-3242 Fax: (416) 241-6402

cic@cicnow.com www.cicnow.com

Table of Contents

Message from the Editor.....	2
Your Letters.....	3
Activities and Events.....	4
Unity.....	6
People in My Nieghborhood.....	7
Tauhid: The Key to Societal Change	8
Path to Success.....	9
The Canadian Jihad.....	10
The Refugee Crisis.....	11
Why Choose Islam	12
Understanding Qu'ranic Education for Children	14
Poetry Corner	16
Part II: Islamic Psychology of the Self.....	18
Ten Things Every Muslim Should Do.....	20
Opinion and Analyses.....	22
The Adventures of Three Nervous Frosh.....	24
Students for World Justice.....	27
The Benefits of Ramadan	29
The Wisdom Behind Fasting	30
The Prophets of Islam.....	32
Study Dua's.....	33
The Muslim Welfare Centre.....	34
Entertainment.....	36

STAFF

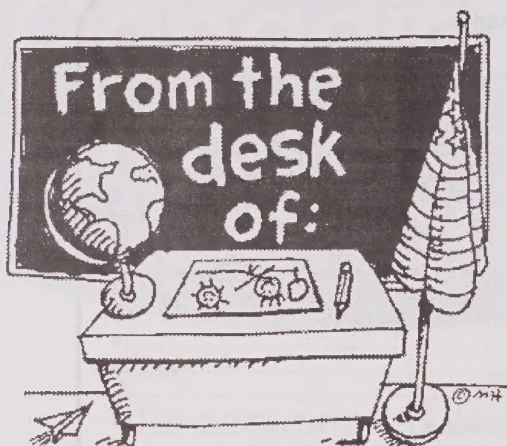
Editor:	Noor Aliya Javed
Assistant Editors:	Fatima Butt, Zeenat Malam
Executive Assistant:	Humairah Irfan
Section Editors:	Yasmeen Khan, Sanobar Motiwala, Aneesa Patel, Omair Naeem, Humairah Irfan, Khaled Al-Kazzaz
Writers:	Humairah Irfan, Ayesha Jawaid, Hasan Lam, Iqbal Jaffer, Bilquess Abdun-Nur, Hana Ahmad, Faisal Kutty, Samreen Beg, Samar Javid, R.Kaderdia, Faraz Nomani, Sayam Masood, S.Malam, Zahra Malik, Nosheen Mian,
Distribution Coordinator:	Saria Ashraf
Layout Coordinator:	Bilal Ahmed
Layout Team:	Andaleeb Mustaq, Samreen Beg
Webmaster:	Fawad Qureshi
Advertising Coordinator:	Humairah Irfan, Khalidah Ali
Advisor:	Farah Khan (Moghul)

The Muslim Voice
 c/o Muslim Students' Association
 21 Sussex Avenue, Suite 405, Toronto, Ontario M5S 1J6
 E-mail: muslimvoice@yahoo.ca Phone: 416-946-7788
 TMV Online! Visit us on the web at: www.tmv.ca

The Muslim Voice is a non-profit magazine published by the Muslim Students' Association at the University of Toronto, St. George Campus.

Cover sketch by Zeenat Malam

The Muslim Voice Logo designed by Abeer Chaudhury, University of Toronto (St. George Campus)



THE MUSLIM VOICE

*Speak because your lips are free
 Speak because you still have a tongue
 See in the blacksmith's shop the flame is fierce
 The iron is red hot.
 The mouth of every lock has started to open.
 Only a few more days are we obliged to rest in the shadows of
 oppression.*

~Faiz Ahmed Faiz

Asalamu Alakum,

Around this time of year we are fully immersed in our school life, surrounded by midterms, papers, projects and assignments. We barely have time to eat or sleep, much less read a magazine or a novel. I myself have also fallen into this similar pattern of life. Casting aside all newspapers, magazine and resources that connect me to my brothers and sisters across the world, I am more immersed in understanding organic chemistry or reading up on biology notes. Unwillingly, I find that I have become a member of the privileged people who can merely forget about the plight of our brothers and sisters in all the corners of the world by simply changing the channel on T.V, turning the page of the newspaper, or deleting an e-mail. Alhumdulillah, we have that option, but unfortunately our brothers and sisters around the globe don't

Recently, I began to notice that I had completely stopped reading the newspaper and keeping up with world events. I found myself dreading the news, and flinching at the thought that all I would see would be another article on the destruction in Palestine, or an anti-Islamic article, or on the war against terrorism. The articles, whether it was on T.V or in the paper would leave me angry, bitter, and worst of all - frustrated. My frustration stemmed from the fact that I felt powerless and helpless. It wasn't the actual news that had left me so disheartened, rather it was the representation of Muslims, the propaganda against us, the injustice in each

crisis, and worst of all- our silence.

Every time I watched a bomb fall on Afghanistan, I asked why are we silent? When the Israeli army rolled into Palestinian territories, I asked where is our voice? When I read articles breeding hate against Muslims in the mainstream papers in Canada, where were our letters to the editors? What is it that keeps Muslims from being heard?

It is true that some of our efforts are in vain. Rallies, petitions, protests, demonstrations, requests and letters often go unheeded by the press. Mainstream press doesn't really want to represent those of us who don't agree with the current system governing the world. However, the only way we can overcome these forces is to work together. I am not calling for a rebellion or a coup of any kind, rather we first need to change our point of view, and see through the news they tell us on CNN and BBC. Look deeper into a story, do research, read history, find out what is really going on. Don't simply rely on the news. They are only telling you their version of the story.

This realization is the most crucial step in this struggle. Unfortunately it is not enough. The next step is to respond. Be proactive. When you read something in the paper that breeds hate, write to the reporter or the editor and tell him how you feel. One sentence is enough to show them that you have a voice. Imagine that if 500 Muslims responded in one night to an article, that journalist or paper would think again about printing incorrect or biased information. Likewise, when you read something that promotes justice and equality, show your appreciation to the author and the new source.

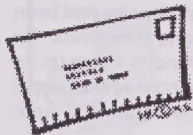
It is not easy to give ourselves a voice, take a stand and become an influential force in global politics. However, this responsibility relies on us. We need to stand up for our brother's and sisters all across the world. We need to put our differences aside and see that in order for us to succeed, the involvement and participation of every one of us is necessary. We should all do what we can to bring justice, peace and equality back to the world, and pray that Allah (*subhana wa ta'ala*) helps us to make this possible. May Allah (*subhana wa ta'ala*) reward all of you who have attempted to raise your voice for the cause of the Ummah. Inshallah our prayers will be answered.

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. That ye may prosper. (Al Imran: 3:200)

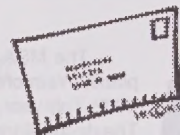
Finally, on behalf of The Muslim Voice, we wish you Ramadan and Eid Mubarak. May we all have a very happy and safe month. Keep us in your prayers inshallah.

The Muslim Voice
 Editor- Noor Aliya Javed

**On behalf of the TMV staff and the Muslim
 Student's Association We wish you Ramadan
 and Eid Mubarak!**



Your Letters



I wrote a really great 4 paragraph article on how my experience in a Miami area university revealed a dramatic lack of knowledge among US Christians concerning Islam, and indeed concerning Judaism as well (since they couldn't believe that I, a Jew, could possibly have anything to say about "them").

Then something struck me — I was teaching at a university where 95% of the student population is Hispanic, and of that 95%, very few have really ever left their neighbourhoods, very few speak English well (even if they've lived in the US their whole lives...southern Miami has much more in common with Latin America than with the rest of the US), very few got a good education (the public school system in southern Miami is AWFUL) and very few have ever thought critically about religion, society, or anything. Most of the students I taught wouldn't last a day at U of T, they were just never prepared for it.

The Hispanic community in Miami is extremely sequestered. They are not prejudiced or hate-filled at all but they are not terribly aware of the world outside their neighbourhoods or outside of Latin America. If you ever drive through Miami south of Hialeah (a neighbourhood you will find virtually nothing in English, only Spanish. In fact, about half of the Hispanic population in Miami is there illegally. I know this not just from reading up on it but because my wife's mother is Cuban and her husband, a contributing member of society and thoroughly nice guy, is Columbian and is an illegal alien, and in speaking with him I learned a great deal about how pervasive illegal Latino immigration is in Miami. (This, incidentally, is probably why the terrorists came in through Miami — because there are SO many people coming in without a visa that US Immigration is overwhelmed and can't keep track of them.)

I realized that the conclusions drawn in my article were not accurate because the group I was writing about was not representative of the larger US population. I would hate for something I wrote to be misrepresentative, so I am not sending it in to TMV. I am sorry, and hope that in the future I can write something that will be suitable.

I did try to come up with something else last night, but in truth, it degenerated into a "please don't hate the Jews, we're not your enemies, we want peace" sort of thing. This is how I feel, truly — I look to Muslims as my brothers and sisters and am overcome with unspeakable grief that so many people in Muslim communities around the world do not feel that way about me.

Last year, I attended a convocation at a Jewish community center in Miami in honour of Holocaust Memorial Day. When I got there, there were about 300 hundred

demonstrators wearing Kaffiyehs (I can only assume that most of them were Arab), with signs calling for the destruction of Israel and chanting "death to the Jews". "Death to the Jews" at a Holocaust memorial service!!!!

Sept. 11th hurt me, but that demonstration BROKE me, and made me wonder if there could ever be peace with hatred that ran so deep. I was never one of those people who, just because I was a Jew, automatically felt that Israel could do no wrong, and I have always supported the existence of a free land autonomous Palestinian State. But to those demonstrators — one of whom screamed "you're gonna die!!!" directly at me, looking right into my eyes — that didn't matter. Many times thereafter that I really did feel like dying because of the hopelessness. All those feelings came back up when I tried to come up with a second article, and I just realized that it was ridiculous to keep writing.

The only things that gives me hope and keeps me from giving up on the dream of peace are my regular encounters with my Muslim peers here on campus. The only thing I can liken it to is being thirsty, indeed dying of thirst, and then having a drink of cool water. That's what it feels like to be blessed with the dialogues I've maintained with my Muslim students and the mutual respect I share with them and people like you.

Anyway, I am sorry I could not send you my first article, and I hope your next edition of TMV comes together well.

M.L., faculty member, U of T



We want to hear from YOU!
Send us your opinions, articles,
stories, poetry or any comments,
questions or suggestions to:
muslimvoice@yahoo.ca

The next submission deadline is:
DECEMBER 15, 2002

MARHABA DINNER

The MSA had their 'Marhaba Dinner' at the very place, Wetmore Hall, New College on September 20, 2002. This year, MSA hosted the event with a difference. The decorations provided a very gala atmosphere, and the turnout was superb, Alhamdulillah. Colourful balloons with the MSA events written on them, decorations around the hall and satin-skirted tables, an information-booth gave the dinner a formal, but a very welcome look. The event being more social, was also aimed at getting up, close and personal with the new members. First years were invited to go up and speak on stage. The food was great, and the lasagne was the first to finish! After the dinner, the seniors pulled off a skit that led the audience into peels of laughter. By the grace of Allah (*subhana wa ta'ala*), the Marhaba dinner this year turned out to be a huge success.

*Humairah Irfan, University of Toronto (St George)
2nd year, Computer engineering*

Discover Islam Lecture Series - God: An Islamic Perspective

In an effort to promote awareness and to erase public misconceptions about their religion, Muslim students at the St. George campus of the University of Toronto have launched a three-part lecture series entitled "Discover Islam."

Following the initiative of the Muslim Students' Association (MSA), organizers hope to present Islam in a manner that goes beyond common media images and cultural stereotypes.

"Our goal is to address the foundational aspects of Islam as a religion," says Sumayyah Hussein, Outreach Coordinator of the MSA, "and to give people a chance to hear directly from Muslims."

Accordingly, part one of the series, "God: An Islamic Perspective," opened on Thursday, September 26 to a large showing at the Earth Sciences Auditorium. Guest speaker Abdoolhamid Akbar, director of the Toronto-based Islamic Social Services and Resources Association (ISSRA), addressed a diverse audience by going back to the Qur'an.

Quoting from its verses, Akbar presented a detailed and focused exposition of the Islamic view of God. "In the Qur'an, God says of Himself: 'Say: He is God, the One, the Self-Sufficient; He does not beget nor is He begotten; and there is None like unto Him.'"

"And as for mankind: 'Do they not look to the camels, how they are created? Or to the sky, how it is raised? Or to the mountains, how they are set? Or to the earth, how it is spread out?'"

With regards to the Qur'an itself, Akbar had this to say: "The Qur'an challenges people to think, to use their intellect rather than to accept its message without question."

Appropriately enough, the lecture closed with a healthy question and answer period and the discussion

continued out into the lobby where booths had been set up to provide free books and pamphlets. "In addition," says Hussein, "we intend to follow up on each lecture with a series of workshops where people can discuss in greater depth the issues that were raised here."

Part two of the lecture series has been scheduled for November 14, 2002 and will address the question, "Who is Muhammad?" while part three – planned for January – will look at Islam's place among revealed religions.

Says Hussein, "It is our hope that these initiatives help to foster an atmosphere of understanding and open discussion about Islam across campus."

By Hasan Lam

MAJOR U OF T EATERIES LAUNCH KOSHER AND HALAL MENUS

Muslim and Jewish students at U of T now have more dining options on campus.

Sodexho, the University's largest food service provider, has introduced Kosher and Halal items at some of the busiest cafeterias on the St. George Campus and plans to expand the range of options in the near future.

Kosher sandwiches and salads are available at Sid's Southside Cafe in Sidney Smith Hall, as well as the Medical Sciences Building (MSB) and the Faculty of Law Cafes. Halal beef burgers, chicken burgers, and chicken hot dogs are available at Sidney Smith.

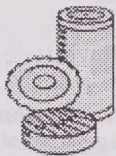
Sodexho General Manager Lorna Willis worked with the Director of Student Affairs, Susan Addario, and representatives of Jewish Campus Services and the Muslim Students' Association to meet the needs of students who observe the dietary requirements of their faith.

"We have long recognized that students don't conveniently leave their religious beliefs and practices at home when they come to campus," said Addario.

"Having our largest food service provider recognize that fact represents a real breakthrough."

Sales of Kosher items, which have been available since early September, are going well according to Willis. While it is too early to judge the success of the Halal items, which were introduced later in September, Willis expects them to sell well and plans to introduce Halal entrees at other locations by mid-October and to broaden the range of choices at Sidney Smith.

According to Islamic law, Muslims are forbidden to eat meat that has not been slaughtered according to the Islamic method. Jewish dietary regulations are complex and govern foods which are derived from animals, fish, fowl, dairy products as well as other processed foods.



Are you ready for...

THE GTAMSA RAMADAN FOOD DRIVE 2002-2003?!

Friday, November 1st – Friday, November 29th

This year we are competing with the other GTA Universities to collect the most food!

Our goal is 1000 items of food by Friday, November 29th 2002.

Food drop-off boxes are conveniently spread out around campus.

50% will be going to the Muslim Welfare Centre and 50% to the Daily Food Bank.

This Ramadan let's make a real difference and help those in need!

Let the Food Drive begin...

Go U of T St. George!!!

For more info contact:

msa_uoft@yahoo.com



a reminder:

Upcoming Events (insh'allah):

(Nov 5- Dec 5) Ramadan: daily iftaars at ISC

****look out for the BIG IFTAARS coming your way!****

Daily Taraweeh prayers at ISC

"Discover Islam" Lecture Series:

November 14, 2002 – Prophet Muhammad (saw)

TMV submissions deadline: December 15, 2002

Also look out for:

Weekly halaqa's (brother's, sister's)

Sporting activities

TGIJ's



Unity



Unity – the state of being one, or the combining of separate entities to form a whole. That's what the dictionary says, however, we as Muslims are well aware, or should be, of these meanings from an Islamic perspective. It is this idea that was **implemented by the Prophet** (sallAllahu alaihi wasallam) over 1400 years ago in Medina.

After the Prophet (sallAllahu alaihi wasallam) arrived in Medina, his first task was to unite the Ansar, the inhabitants of Medina who welcomed the Prophet and the other migrants from Mecca, with the Muhajirs, the ones who had made the hijra (migration) from Mecca to Medina. The Prophet (sallAllahu alaihi wasallam) sought to create unity amongst the new and older Muslims by pairing one Ansar and one Muhajir so that the Ansar who were already established in Medina could assist the newly arrived Muhajirs. He (sallAllahu alaihi wasallam) told them that they were to help each other because they were brothers in Islam. The Ansar responded to the sincerity and spirit of the message of the Prophet (sallAllahu alaihi wasallam) in such a positive fashion that a number of them literally adopted the Muhajirs as their "blood-brothers" and ensured that all their wealth was divided equally between them. It is this sort of unity that was displayed over 1400 years ago, and it is this sort of unity and selflessness that we as Muslims of today should strive towards.

Medina was the first capital of the Muslim state and it was here that unity was practiced in all its dimensions. It was here that the message was repeated that, once a person accepted Islam then he became the brother of another Muslim. It is not the socio-cultural aspects of our lives that matter; rather, it is the common denominator of 'La ilaha illAllah, Muhammadur RasulAllah' (There is no God but Allah and Muhammad is the Messenger of Allah), that is the only thing that matters. The Prophet (sallAllahu alaihi wasallam) sought to tear down the differences between people, and sought to strengthen their commonalities. RasulAllah (sallAllahu alaihi wasallam) tried to show them that it is far better in discussing what each person has in common, rather than what each person has that is different. It is this lesson that the Muslims of today seem to have forgotten.

If one examines history, one will notice that it tends to repeat itself, regardless of what cultures are present. It seems as though, since the start of recorded time, mankind never learns and consequently makes the same errors as those of his predecessors. It is the job of this generation to learn from those that have gone.

Within the *Ahlul-Kitaab* (People of the Book), the most successful group of this century has by far been the Jewish community. They are an organized people, who have strong ties within their government and the media. They do not seek to exploit each others' weaknesses, as can be seen within the Muslims; rather they seek to complement each other, so that their weaknesses do not get manipulated by the outside world. It is this sort of unity that is lacking amongst the Muslims.

However, it was not always so. In the years after the

death of the Prophet (sallAllahu alaihi wasallam), the Muslim empire grew very rapidly, and spanned over a great part of the world. There was unity amongst its peoples, and thus there was prosperity within the empire. As time went on, the same vices that affect the Muslims of today crept in and toppled what were once great empires. The leaders forgot the teachings of the Prophet (sallAllahu alaihi wasallam) and instead adopted the teachings of the West. Instead of one Muslim standing up for his brother, each adopted a nationalist philosophy and sought to insult the other in what has now become a vicious cycle of greed. Long forgotten were the words of 'La ilaha illAllah, Muhammadur RasulAllah' and in their place remained empty national anthems.

The need for change amongst the worldwide *ummah* is growing ever-more prevalent. Muslims are being slaughtered not only in the physical sense, but in the media as well. Today, the opinion of Muslims that is held by the Western world has become very negative and +seemingly every Muslim is a potential terrorist. The feeling is that every Muslim harbours ill-feelings for the West and that Islam is a religion of bomb-wielding crazy people. This is most certainly not true. Islam, as taught by the Prophet (sallAllahu alaihi wasallam) is a religion of peaceful submission to the will of Allah (*subhana wa ta'ala*). It is this image that needs to be re-portrayed to the world; however, this cannot, and will not happen as long as there are divisions amongst us.

There is a hadith of the Prophet (sallAllahu alaihi wasallam) that says, "It is not the Quraysh or the Arabs that are favoured in the sight of Allah (*subhana wa ta'ala*), rather, it is the one who has the most *taqwa* (piety or nearness to Allah) that is most favoured." One cannot attain piety and closeness to Allah (*subhana wa ta'ala*), if one is at odds with his brother. The Muslims must seek to eliminate the differences amongst themselves, so that they can together reach the path of Allah (*subhana wa ta'ala*).

After all, there is far more that unites than disunites. The call of 'La ilaha illAllah, Muhammadur RasulAllah' holds foremost importance in the life of any Muslim, and these words give far more satisfaction to the heart than ever given by any nationalist pride. It is through this call that one can attain nearness to Allah (*subhana wa ta'ala*), and it is through this call that one will attain heaven. It is the duty of every Muslim everywhere, to show the world that indeed we are united, and indeed we shall stand together (*insha'Allah*) in the face of all adversity that befalls us, for we are the followers of the true path of *Rahmatullil Aalameen* (The mercy for the Worlds), Muhammad (sallAllahu alaihi wasallam).

We as Muslims need to return to the Spirit of Islam that was taught to us by Prophet Muhammad (sallAllahu alaihi wasallam), and which was accepted and adopted by the Ansars of Medina. It is unity wherein hope lies for the Muslims.

Iqbal Jaffer, McMaster University

People in My Neighbourhood

This past summer, like most teens, I was eager to find a summer job. Boy, was I disappointed when it was mid July, and no one was hiring me. At that time my younger sister, looking for a placement to receive her high school volunteer hours, decided to inquire at the Muslim Welfare Centre. I was so desperate by now to find a paid job, that I asked her to give me the centre's number so I could ask if they had any openings. The man who answered the phone told me they didn't really have any position available, but I should come down with my resume anyway.

The next day, and I drove my sister down to the centre with her friends. As we neared the parking lot, I thought... this sure is a weird place for a welfare centre! I had pictured a big nice office building, but to my surprise it turned out to be a small little centre right next to a car junkyard! Nonetheless, we entered the building. It was a small place, ancient, with an undersized classroom on a side, and a food storage area on the other. Once in the office, I didn't even bother handing in my resume. Not because I didn't want to work there, but from the looks of it, I was sure there was no position available!

The next day, I drove my sister and her friends to the centre. When I came back to pick them up, little could I imagine what my sister was going to tell me. She described her day of packing and giving out food to about 6 needy families who had come in. When she was done, I couldn't believe that in this city where I had grown up, there were people who desperately needed food, clothing and financial support! Forget the summer job, I decided. I definitely had to help out at the centre in some way. The next day, all of us started helping out as much as we could at this small struggling center, a means of survival for quite a few families right from within my community.

The summer job for my sister and me, very quickly, turned out to be much more than that. I learnt many beneficial lessons from my "job". Until you see with your own eyes and talk to the people who are struggling to survive with their families, you cannot understand how grateful you should be for what Allah (*subhana wa ta'ala*) has blessed you with. Each family can visit the centre once a month but, depending on the amount of food the centre had stocked, each family receives 2 canned items, about 1 Kg rice, sugar and flour, a box of cereal, a small package of lentils or beans, a small sandwich bag of meat, and ½ a pop bottle of oil... if lucky, they may get a full bottle! I know that in my family this would last me only a few days... perhaps, a week! These families usually have many children and I was visualizing how carefully they must preserve each and every grain of food they receive... then I looked at the way I take for granted the ready availability of food in my life. I have to admit that I have been extremely ungrateful for this blessing of Allah (*subhana wa ta'ala*).

Many times, the mothers are widowed, and can barely

speaking English. Many had fled from countries such as Afghanistan where their homes were war-stricken. Others are from Somalia, Palestine, Iran and Pakistan, all over! It was very disheartening to see brothers and sisters who are our neighbours and community members, here in Mississauga, living such a difficult life.

Something what still shocks me is the response I received after distributing flyers for a food drive we wanted to run in our city. I was expecting that this food drive would be a great success and I would receive many phone calls and emails from people inquiring about how they could help. Unfortunately, although I did receive a few phone calls from those who wanted to help, the irony was that more people had picked up the flyer and called me... saying they were IN NEED of food! More than half the calls I received were from sisters simply asking me how to get to the centre and if they could have some money as well.



One of the hardest things to see was when families couldn't even find a means of transport to get down to the centre and get their months worth of groceries! Some would make it down in groups, and take their food and clothing from the centre back to their homes by bus.

The point of my story is not to brag about what I did this summer, which wasn't even close to enough, but to share the feelings from my experience and to show others the reality of the misery in our community if they don't know it already. I have lived my whole life in Mississauga, but until now, I would have never guessed that so many of my brothers and sisters are suffering in my town. I believe these experiences a great opportunity to examine our own lives and see if we are grateful enough for the bounties that Allah (*subhana wa ta'ala*) has bestowed on us. I certainly wasn't. Not only that, but, we should also consider how we can alleviate the pain and suffering of others. To think that today I can buy and get what I want for my pleasure while others cannot even manage the essentials for their survivals, evidently shows that something is wrong in our society. We cannot repair the society individually but we can certainly do something to help others on an individual basis. And lastly, but not the least, we should acknowledge the truth of the matter, and then understand how merciful Allah (*subhana wa ta'ala*) has been to us. I bet our lives won't seem that bad after all! Will they?

Anonymous

Tauhid: the Key to Societal Change



As we head back to the classroom once more, we are torn by the oppression faced by Muslims around the world. We feel helpless in our North American comfort and forget all too quickly that we too will be tested. As young adult Muslims, we long for the vitality, strength, and power that our *Sahabas* and *Sahabiyahs* had in their youth. Yet, what we have failed to realize is that the former success of Islam lay not in the physical power of the Muslims, but in their intellectual comprehension of Allah (*subhana wa ta'ala*) as understood by His *Rasul* (*sallAllahu alaihi wasallam*) and by his (i.e. the *Rasul*'s) companions, and the subsequent manifestation of that belief in their daily lives.

Hence, *Tauhid*, understanding Allah (*subhana wa ta'ala*) or consciousness of Allah (*subhana wa ta'ala*)'s supreme presence, is the key. A simple yet powerful concept, *Tauhid* has become increasingly ignored by the Muslim community despite the increase in "spiritual" getaways, "motivational" conferences, and "solution" oriented lectures.

If we look back to the life of the Prophet (*sallAllahu alaihi wasallam*), we would realize that thirteen of his twenty-three years of Prophethood were spent developing and cementing the very concept of *Tauhid* amongst the people of Mecca. For, it was known, one who did not truly and correctly understand Allah (*subhana wa ta'ala*), could not, truly and correctly serve Allah (*subhana wa ta'ala*). And since we as young Muslims desire to serve Allah (*subhana wa ta'ala*), not only through the acquisition of 'beneficial' knowledge, but through every deed and effort we put forth, it becomes increasing essential that we understand who Allah (*subhana wa ta'ala*) is as He was understood by the Prophet (*sallAllahu alaihi wasallam*) and his companions.

Contrary to common belief, to believe and know Allah (*subhana wa ta'ala*) as a Muslim is not only to acknowledge Him as our Sustainer and our Creator, for even the Pagan Arabs knew that. Allah (*subhana wa ta'ala*) reminds us, "If you asked them (the Pagan Arabs) who created them they would say: 'Allah'" [Qur'an, 43:87]. But to the Muslim, *Tauhid* is to also acknowledge Allah as *Al-Ilah*. And if we decipher the Arabic meaning of *Al-Ilah* it does not simply mean God, but rather it refers to that Eminent Being whom one fears out of love and hence works hard to avoid displeasing by accepting and then implementing His commands. It implies accepting Allah as our sole legislator, seeking help only from Him in settling our affairs, not society, nor sheikhs, or those supposedly endowed with "hidden" knowledge.

It should not, therefore, seem like a surprise that *Al-Ilah* is embedded in our *kalimah*, *La-illha illallah*. This very concept disturbed the pagan Arabs and compelled them to offer

Muhammad (*sallAllahu alaihi wasallam*) the riches of Mecca in exchange for his silence while they deviously oppressed and murdered his followers. For they realized that following Muhammad (*sallAllahu alaihi wasallam*) would ruin their way of life as it meant sole obedience to a Legislator who commanded good and forbade evil and oppression. A Legislator who harmonized humanity and distinguished it, not based on race, but on piety, and good actions. Such obedience threatened the very fabric of the financially oppressive, racist, and misogynist Arab society. Adherence and obedience, when properly manifested, had and has the transformational potential to change not only ourselves and our families, but to change our communities, our societies, and humanity as a whole.

So the road towards changing society for the better, as deemed by its Sustainer, lies with us. Among the initial critical steps towards doing so begins with self-education of *Tauhid*. More specifically, understanding Allah (*subhana wa ta'ala*)'s lordship and the attached implications, comprehending His names and Attributes as they were comprehended by His *Rasul* (*sallAllahu alaihi wasallam*) and his companions, and worshipping Him, in the absolute sense of the word, as His *Rasul* (*sallAllahu alaihi wasallam*) and his companions worshipped Him.

By knowing whom we obey and serve, we can confidently move forward to the classroom with the intention to encompass, comprehend, and subsequently use the knowledge presented to us in a manner consistent with our obligation to Allah (*subhana wa ta'ala*).

And if we look to the examples of our successors, we would realize that our acquisition and implementation of knowledge should not be restricted to "Islamic" knowledge that is solely for the "Islamic" community. Although that is vital to the maintenance of orthodox Islam, just as important is acquiring "secular" and "scientific" knowledge for surely all knowledge stems from Allah, *Al-Alim*.

The key, therefore, lies in the manner that the knowledge is used. The upright Muslim who acknowledges Allah as *Ar-Rabb* and attempts to manifest his comprehension of Allah as *Al-Ilah* in his daily life will inherently recognize the importance of acquiring knowledge with the aim to benefit society and ultimately his *akhirah* or life of the hereafter.

May Allah (*subhana wa ta'ala*) cause us to be among those who understand Him as He was understood by His *Rasul* (*sallAllahu alaihi wasallam*) and his companions, and consequently be the forerunners in society who enjoin good and forbid evil (Ameen).

Bilquees Abdun-Nur, York University

Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart, for that is the minimum that is desirable from a believer. (reported by An-Nasai)

Path to Success



As we spend the days of our lives in this world, we must never forget the true purpose of our lives. In the noble Qur'an, Allah (*subhana wa ta'ala*) has said,

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)"

[Qur'an, 51:56].

Worship does not simply refer to praying or fasting; the slightest action we perform to please Allah (*subhana wa ta'ala*) is our submission to the merciful Creator. Thus, even in times of struggle and unhappiness, it is our duty as worshippers not to neglect the reason for being created, and to submit to the Almighty by practicing patience.

When calamities strike, nothing seems comforting, and there is only hopelessness and distress. In the midst of all the pain, the true comfort is gained by being patient. Patience is the understanding that the difficulties are only a test/trial for us. We should seek Allah (*subhana wa ta'ala*)'s help by praying, as well as awaiting the endless rewards (something better in return for the loss/pain) from Allah (*subhana wa ta'ala*). We should try our best not to complain, get angry, or attempt suicide.

In the following verses of the holy Qur'an, Allah (*subhana wa ta'ala*) says,

"O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones)"

[Qur'an, 2:153].

Allah (*subhana wa ta'ala*) also says,

"And be patient; verily, Allah loses not the reward of the good-doers"

[Qur'an, 11:115].

The reward for patience is greater than we can imagine. Clearly, the help of Allah (*subhana wa ta'ala*) is near those who remain patient in times of unhappiness, and at the same time fulfill their obligatory duties. Obedience to Allah (*subhana wa ta'ala*) diminishes sufferings, provides strength, comfort, and increases faith.

The following *ahadeeth* explain how one can overcome pain through patience. It is narrated by Anas bin Malik that the noble Prophet Muhammad (*sallAllahu alaihi wasallam*) said,

"Verily, the patience is at the first stroke of a calamity"
(Sahih Bukhari, Book 23, Hadith 372).

It is reported by Umm Salamah,

"I heard the Messenger of Allah (*sallAllahu alaihi wasallam*) say, 'If any servant of Allah who suffers a calamity says: 'Innaa lillaahi wa inna ilayhi raaji'oon (Verily to Allah we belong and to Him is our return); O Allah, reward me for my calamity and give me something better than it in return,' Allah will give him reward for affliction and would give him something better than it in return.' She said, 'When Abu Salamah died, I said these very words....So, Allah gave me better in exchange than him. (i.e. I was taken as the wife of

the Messenger of Allah (*sallAllahu alaihi wasallam*)"

(Sahih Muslim, Hadith 2000).

According to these *ahadeeth*, our Prophet Muhammad (*sallAllahu alaihi wasallam*) has taught us that one is patient only when one submits to the will of Allah (*subhana wa ta'ala*) as soon as the difficulties arise. The words to be recited in pain (mentioned in the above *hadith* in *Sahih Muslim*), reflect the truth that everything in this world (our self, our family, our health/wealth, etc.) belong to Allah (*subhana wa ta'ala*) and we will return to Him. This is the reality that we must never forget. In the noble Qur'an, Allah (*subhana wa ta'ala*) says,

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones). Who, when afflicted with calamity, say: 'Truly! To Allah we belong and truly, to Him we shall return'"

[Qur'an, 2:155-156].

Accepting the truth, without any doubt, provides comfort and hope. Thus, patience is practiced without any difficulty, and from the onset of a calamity. This is the way of the true believers. Allah (*subhana wa ta'ala*) says, "

And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings]"

[Qur'an, 2:45].

By being patient we not only overcome our pain, but are also certain of greater rewards from Allah (*subhana wa ta'ala*) in this world and in our real destination. In other words, patience is a virtue with good outcomes. The ones who are patient have nothing to lose. Rather, they gain hope, courage, and hence, endless satisfaction. Burdens of this world are really the joys of the Hereafter. Our Prophet Muhammad (*sallAllahu alaihi wasallam*) has said,

"Paradise is surrounded by hardships while the Fire has been surrounded by desires"

(Sahih Muslim, Hadith 6778).

It is necessary for our own benefit that we keep reminding ourselves the reason for our existence. Worship of Allah (*subhana wa ta'ala*) is our only way of achieving success, not only in this world but also in the Hereafter; and the success of the eternal destination means ... eternal happiness. May Allah (*subhana wa ta'ala*) guide us and make us among His true believers. Ameen.

"And Allah loves As-Sabirin (the patient ones)"

[Quran, 3:146].

The Canadian Jihad



Out of the horror and tragedy of Sept. 11th, came a rude awakening for all of us, including Muslims. In an attempt to come to terms with the proclaimed acts of "jihad" Canadian Muslims were forced to engage in jihads (struggles) of our own in a frenzy to establish our identity and alliances.

The acts of a misguided few became a warrant to target an entire community. Muslims and Arabs, and those perceived to be, were subjected to verbal and physical assaults, arson, death threats, bomb threats, harassment, vandalism and venomous e-mails. In fact, a Hindu temple in Hamilton was burned to the ground within days. Police forces across the country reported significant increases in hate crimes and the Toronto Hate Crimes Unit even noted that despite the serious underreporting, 90% of the increase in hate crimes in 2001 was directly attributable to 9-11.

The perpetuation of stereotypes and the growing perception that Muslims represented the 'other' made it easy to indict the community through guilt by association. The climate of distrust resulted in a number people being detained without charges, legitimate money transfer businesses shutting down, established Mosques and charities losing support and a Muslim landlord even having his insurance cancelled for his apartments. And none of them had committed a crime.

However, all was not grim. Many Canadians reached out and expressed their support. For every venomous email received, the Canadian Muslim Civil Liberties Association (CMCLA) received five to six supportive ones. A number of church groups even offered to protect Muslim places of worship. These heart warming gestures made one believe in humanity and feel glad to be Canadian.

Unlike the premature rush to judgment in the wake of the Oklahoma City bombing, most media outlets did a much better job in distinguishing and reaching out to the community. But some continued to fan the flames of

hatred. "[N]ot all the terrorist caves are in Afghanistan...some are in Quebec and Ontario," wrote George Jonas of the National Post. Others in the media even belittled the Muslim experience. "It is hard," the National Post opined, "to get worked up about the occasional slur directed against North American Muslims." And as if she was disappointed, in her column titled "If I jihad a nickel for each 'victim,' National Post columnist Christie Blatchford concluded that the backlash "failed to materialize in any significant way."

Despite the countless reported press conferences and press releases condemning the terrorist attacks, fund raisers and blood donor clinics for the victims organized in Canadian mosques the efforts did not seem to cut it even for the usually sober Globe and Mail. A lofty editorial suggested that Muslims should hold a rally against Bin Ladin. Why should we take ownership over an act we had no part in? Do we really expect the Italian community to rally against the Mafia?

Though the backlash was demoralizing, it was anticipated in the wake of such a horrific crime. However, the fear mongering effect of the government initiatives post 9-11 struck the hardest blow. Although politicians at all levels came out strongly against the backlash, the anti-terrorism legislation, amendments to the Immigration Act, the alarmist pronouncements from CSIS and unwritten profiling policies created a sense of insecurity in many. Clearly, the long term impact of systemic discrimination arising from rush and ill-conceived laws and policies, even if unintended, will be far more devastating. As Neil Bissoondath recently noted: "Public policy, even if based on reasonable fear, must be examined rationally and weighed not just against possible threat but against the ideals we claim to believe in."

There is justifiable fear that Muslims will bear the brunt of the anti-terrorism legislation's provisions with respect to secret evidence, charitable status revocation, greater police powers and preventive

detention. Already numerous innocent Muslim residences have been raided. CSIS reliance on intelligence provided by foreign countries — which may not abide by any democratic norms, are unaccountable to the Canadian public and have their own agenda — will seriously impact charities and individuals.

During a CBC town hall meeting, the Minister of Transportation David Collenette personally stated to us that profiling would not be adopted as a policy. The facts on the ground belie this. Advocacy groups have documented numerous instances of profiling. Numerous Muslim and Arab employees have also alleged that there are unwritten profiling policies in place.

The chilling effect and stigma of police showing up unannounced at your work is difficult to appreciate. Too many Muslims are afraid to exercise their legitimate political and civil rights for fear of being added to "watch lists". In fact, some of my clients have expressed concern about dealing with me because of my open criticism of the government. What is particularly disturbing are the instances where CSIS and RCMP agents reportedly refused to meet with individuals when they insist that their lawyer be present.

Many have asked whose side we are on? As if there was a dichotomy in being Canadian and Muslim. Canada's unique multicultural mosaic, always seemed to encourage the "strength in diversity," and so being hyphenated Canadian, was a source of pride. Being Canadian and Muslim was never a contradiction, and in fact many came to this land to be able to practice their religion freely and cherished the many Islamic principles Canada put into practice.

The post 9-11 climate has made our society less open as the right to dissent is challenged and even some of our fundamental values are being compromised. As the terrorists hijacked Islam and various legitimate causes held dearly by many peace loving people, let us not allow for our cherished values to be hijacked as well. As Canadians we must ask how much, if any, of our very essence we are willing to

continued on next page...

The Refugee Crisis



Refugees and internally displaced people has become a problem of increased concern in the international community. In the late 1990's, the number of international refugees was estimated to be near 22 million, while there were roughly 20 million individuals who were displaced within their own country. With more than 1.5 billion Muslims worldwide and a Muslims majority in more than fifty countries, the concern regarding refugees and internally displaced people is one that should be of great concern to the Muslim community worldwide.

The refugee issue has existed throughout human history, but its recent focus can be traced back to the decolonization movement and struggle for independence that many nations found themselves in after the Second World War. While some newly emerging states had a relatively peaceful transfer of power from the colonizing states, oftentimes colonial authorities refused to give up their power to local leaders. The bitter struggles and wars that resulted had a direct effect on the ensuing refugee problems.

The Algerian war, which lasted from 1954 to 1962, is a prime example. A refugee crisis emerged as a result of the Algerian struggle for independence with France. Native Algerians traveled to Tunisia and Morocco to escape the war-inflicted region. In Asia, decolonization and independence saw the creation of India and Pakistan in 1947. During the partition, and the flight of individuals between these newly formed states, 14 million Muslims were displaced. The civil war in Pakistan in the early 1970s saw 10 million people leave East Pakistan (now Bangladesh) as refugees. Although many of these individuals did return, it signified the largest single displacement of refugees in the second half of the twentieth century.

The refugee problem escalated in the late 1970s and early 1980s with the bipolar structure of the international system that led to a series of proxy wars. The attempt to establish Afghanistan as a communist state, and the intervention of the Soviet Union proved to be catastrophic for the civilian population. Roughly 20,000 individu-

als fled to neighbouring Pakistan as refugees in 1979. By the end of the Cold War in 1990, more than 6 million Afghan refugees were residing in Pakistan and Iran.

The end of the Cold War and dismantling of the Soviet Union continued the trend in the emergence of refugees. In 1992, 60,000 individuals fled from Tajikistan to Afghanistan until the civil war ended in 1993. The conflict between Chechnya and Russia saw more than a third of the Chechen population flee to neighbouring regions prior to 1996. Although a ceasefire was eventually negotiated, violence broke out again and the refugee question remains a pertinent dilemma in the region.

In Bosnia-Herzegovina, the well-documented break-up of Yugoslavia, the civil war and ethnic cleansing saw half of the population of Bosnia displaced by 1995. These included refugees who had fled to neighbouring Balkan regions, Western European countries, as well as the internally displaced people in Bosnia. From Kosovo a few years later, 20,000 people fled to Albania between May and June 1998. With the escalation of violence at the time of the air strikes, 800,000 people were forced to leave Kosovo.

The world's largest refugee population consists of the Palestinians; 3.6 million refugees find themselves living in Jordan, Syria, Lebanon, Gaza and the West Bank. The matter, which became prominent after the Second World War, is still a significant issue more than 50 years later. Other large scale refugee movements occurred in the "Horn of Africa" (Somalia, Ethiopia and Sudan) during the 1980s, with many Ethiopians seeking refuge in Sudan and many Somalis fleeing to Ethiopia. This issue continues to dominate the region today.

The present description of events regarding Muslim refugees is by no means complete. There are many regions that have not been accounted for and a number of refugee groups that have not been addressed. This em-

phasizes the enormity of the issue and the importance of familiarizing oneself with the history and current plight of refugees, of Muslim and non-Muslim origin.

In addition, the causes of the refugee crises have not been explored here because of the complex nature of the problems, making the solutions to these problems equally complex. However, steps can be taken, by getting directly involved in refugee organizations both at the international and local level, and by becoming familiar with Canadian refugee laws as well as international norms and laws on refugees.

If anyone is interested in exploring the refugee problem further, there are numerous organizations that can be found on the internet such as World Refugee and the Global IDP Project. In addition, the websites for Amnesty International (www.amnesty.org) and the United Nations High Commissioner for Refugees (www.unhcr.ch) provide a good starting point.

Samreen Beg, 4th year, International Relations UofT (St. George)



(...Canadian Jihad continued)

sacrifice?

It is imperative that all fair-minded Canadians stand up for our cherished values in the face of increasing pressure from certain quarters, including the U.S. Congress, for selfish reasons, if not out of concern for justice. After all, yesterday it was the Japanese, today its the Arabs and Muslims, but tomorrow it may be you.

Faisal Kutty (Toronto based lawyer and writer) & Bushra Yousuf

Why Choose Islam?



Some of us are born Muslims, by the Grace of Allah (*subhana wa ta'ala*) and therefore have been believing in One true God and His commandments. Nevertheless, in our daily lives, we may encounter those brothers and sisters who are new to Islam or people who are sceptical. One may ask, "Why of all religions should I choose Islam?"

The following are eight precise reasons given by Brother Shabir Ally in one of his lectures:

1. Prophet Mohammad (*sallAllahu alaihi wasallam*) was illiterate, so obviously he could not read or write. Only once did he sign his name on a letter, and that does not prove that he was "educated." So, it is quite impossible for an illiterate individual to write a sentence, let alone an entire book.

2. Prophet Mohammad (*sallAllahu alaihi wasallam*) was continuously persecuted at the hands of disbelievers, but this did not stop him from spreading God's message. This individual was ready to sacrifice his life, family and everyone for the sake of God. This clearly shows that he did not aim for any worldly desires by propagating such a message, because if his life was at risk and if he desired this world, he would have definitely ceased his propaganda. Furthermore, when the disbelievers saw the effect of Islam on the people and saw the increased rate of conversion, they were ready to offer Prophet Mohammad (*sallAllahu alaihi wasallam*) power, wealth, and women. But he refused all of this because this was not his goal. If he had made the whole Qur'an up by himself, he would have gladly walked out by taking all the things that were being offered to him.

3. The disbelievers regarded Prophet Mohammad (*sallAllahu alaihi wasallam*) as a psychopath. If that were true, how could a mad man be so smart and devious to plan all his steps and write the Qur'an, when a psycho can not think logically.

4. Also, the Qur'an criticizes Prophet Mohammad (*sallAllahu alaihi wasallam*) when he tried to ignore a poor blind man, Abd Allah ibn Umm Maktum. The Holy Prophet (*sallAllahu alaihi wasallam*) was overwhelmed by natural and human zeal that led him to a false step in his mission, when he wanted to deliver his message to the heads of the tribe. This is because he thought that if they believed in God, then they would help him to spread God's word to the people in their own tribes. This incident is mentioned in *Surah 80/Abasa, verses 1-10*. Since the Prophet (*sallAllahu alaihi wasallam*) was earnestly engaged in trying to explain the Qur'an to the Pagan Quraysh leaders, he disliked the interruption and showed impatience, when the poor man wanted to seek the Truth. The point is, a writer would never ever criticize himself. Why would the Prophet

(*sallAllahu alaihi wasallam*) do such a thing if he wrote the Qur'an by himself?

5. Since Islam bears a resemblance to Christianity and Jewish beliefs, some people argue that Prophet Mohammad (*sallAllahu alaihi wasallam*) plagiarized their scriptures. However, if that were true, why would he name a Surah after Mariam (Mary) (*radi'Allahu 'anha*) and not his daughter, Fatima (*radi'Allahu 'anha*), or his wife, Aisha (*radi'Allahu 'anha*)? In the Qur'an, there is a Surah called Surah Mariam. Wouldn't an author want his family's name in his chapter titles? Why would he choose the name of a woman who is identified with other religions? It is therefore quite obvious that it is not Prophet Mohammad (*sallAllahu alaihi wasallam*) who wrote the Qur'an, but that God of course revealed it.

6. There are verses in the Qur'an that give scientific information. For instance:

"It is not permitted to the sun to catch up to the moon, nor can the night outstrip the Day: Each (just) swims along in (its own) orbit (According to Law)"

[Qur'an, 36:40].

It is also in *Surah #21, verse 33*. Now, this information that the sun and the moon each travel in its own orbit has only been discovered 500 years ago. How could the Prophet (*sallAllahu alaihi wasallam*) have known this 1400 years ago? This is obviously the work of God and there is no doubt about it. There are also verses that contain biological information. In *Surah #22, verse 5*, the conceiving and the formation of the baby inside the mother's womb is beautifully described. The verse says:

"O mankind! If ye have a doubt about the Resurrection, (Consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed..."

[Qur'an, 22:5].

This description of the different stages of the formation of the baby, accurately matches with what biologists have observed in their labs, especially how the baby body, at one point, looks like a leech. Also, *Surah #4, verse 56* says:

"Those who reject Our Signs, We shall soon cast into the fire; as often as their skins are roasted through, we shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise"

[Qur'an, 4:56]

Many dermatologists would agree that skin is the prin-

If a Muslim farms the land or plants a tree, and then a bird, a beast or a man eats something from it, he receives in return the reward of a charity. (Reported by Muslim)

ciple source through which human beings can feel pain. It is wisely mentioned in the Qur'an that to inflict greater pain, the skins of those who reject faith will be *replaced* so that they can taste the punishment brought upon themselves. There are numerous verses in the Qur'an which acknowledge the truth about God's creation; some of them are mentioned on the following websites:

- <http://www.islaminfo.com/>
- <http://www.beconvinced.com/>
- <http://islamicity.com/science>
- <http://www.science4islam.com>

7. William Montgomery Watt said that the Qur'an is from the One and Only God because of its content. If you understand the Qur'an from the psychological aspect, it can only be from God. For example, God, being our Creator is obviously well-aware of our nature. As a result, God Almighty states in the Qur'an that human beings are ungrateful, that they turn to God when they go through a difficult phase in life, and that humans revert back to their own life after the problem is solved. It is mentioned in *Surah #16, verse 53-54*:

"And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans; Yet, when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord"

[Qur'an, 16: 53-54].

This is often true and we should avoid doing this.

8. Finally, one may ask that since every religion contains beliefs and value systems that condemn stealing, adultery, etcetera, why should one think that Islam is the correct religion? The answer to this doubt is that, first of all, Islam is a practical religion. This is because besides saying that stealing and other wrongful acts are inappropriate, Islam gives humans a practical solution for it. For example, the punishment for stealing is the cutting of the hands mentioned in *Surah #5, verse 38*. Think realistically. What would happen if the law-enforcement body were to cut the hands of all thieves? Does anyone in their right mind want to get their hands chopped off? The crime rate in many places would decrease. Initially, there would be many people without hands because of the high crime rate, but once the law was enforced, people would see the consequence and would back away from such deeds.

The decision is now yours. You choose the way and follow it.

"Soon will We show them Our sign in the (furthest) Regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that Thy Lord doth witness All things"

[Qur'an, 41:53].

Samar Javid, University of Toronto,

The Night of Qadr

Importance:

"Verily we have revealed this Qur'an during the night of Qadr. Have you any knowledge of the importance of the night of Qadr? The night of Qadar is better than a thousand months. Therein descend the angels and the Spirit (Hazrat Gabriel, on him be peace) by Allah's permission on every errand. It is the night of peace until dawn" (*Surah Al-Qadar*).

It has been narrated by Anas (*radi'Allahu 'anhu*) that the holy Prophet (*sallAllahu alaihi wasallam*) had said: "A month comes upon you in which there is a night amongst one of it's nights that is better than a thousand months. Whoever misses such a night has indeed been deprived of all that is good. And none is deprived of it, except he who is really misfortunate" (Ibn Majah #1634)

When?

Aisha (*radi'Allahu 'anha*) reports that the beloved Prophet Muhammad (*sallAllahu alaihi wasallam*) said: "Seek the night of Qadr among the odd nights of the last ten days of Ramadan." (Bukhari #1878)

Ubaadan bin Saamit (*radi'Allahu 'anhu*) reports that he asked the Holy Prophet (*sallAllahu alaihi wasallam*) about the night of Qadr. The Holy Prophet (*sallAllahu alaihi wasallam*) replied: It is among the odd nights of the last ten days of Ramadan, either the 21st, 23rd, 25th, 27th, 29th, or the last night of Ramadan. Whoever stands in worship during this night, believing in Allah and hoping for a good return will be absolved of his previous sins. (Musnad Ahmed #21702)

Signs

Ubaadan bin Saamit (*radi'Allahu 'anhu*) reports that the Holy Prophet (*sallAllahu alaihi wasallam*) had said, "Among the signs of this night is that it is a serene, quiet night, neither hot nor cold, but temperature as if the moon is shining clear. No meteors are shot at the shayateen on this night. Another sign is that the sun rises without any radiant beams of light, making it appear like the full moon. On this day, Allah (*subhana wa ta'a/a*) prohibits the shayateen from rising with the sun." (Musnad Ahmed #21702)

MSA, U of T archives

You will not enter Paradise unless you have faith, and you cannot be one of the faithful unless you love each other. Should I not tell you things which, if followed, will create love among you? One is to observe the practice of greeting each other. (reported by Muslim)

Understanding Quranic Education for Children



Muslims make a distinction between the Qur'an and a translation of the Qur'an. For Muslims, the divine word assumed a specific Arabic form, which is considered as essential as the meanings the words convey. Hence only the Arabic Qur'an is the Qur'an, and translations are simply interpretations.

The Arabic form of the Qur'an is in many ways more important than the text's meaning. Muslims have disagreed over the exact interpretation of Qur'anic verses as much as followers of other religions have disagreed over their own scriptures. One of the sources of the richness of Islamic intellectual history is the variety of interpretations provided for the same verses. Islamic tradition holds that every verse of the Qur'an has seven meanings, beginning with the literal sense, and as for the seventh deepest meaning, God alone knows that. The language of the Qur'an is synthetic and imagistic—each word has a richness having to do with the special genius of the Arabic language. People naturally understand different meanings from the same verses.

Translations into the local languages of the Islamic world were made at a very early date. However, these were not independent books, but rather interlinear commentaries on the meaning of the text and aids to understanding. The richness of Qur'anic language and its receptivity toward different interpretations help explain how this single book could have given shape to one of the world's greatest civilizations. If everyone had understood exactly the same thing from the text, the religion would never have spread as widely as it has. The Book had to address both the scientist and the artist.

In traditional Islamic society, learning the Qur'an was the primary goal of childhood education. No one thought it important for children to understand the meaning of the Qur'an - after all, even adults, even great theologians, understand only snippets of its total significance. What was important in education was memorization of the Word of God. The actual, spoken words would be learned by rote such that their recitation became second nature.

The text was recited, not simply read out loud. Emphasis was placed on pronouncing the words carefully, according to the rules of beautiful expression. Many Muslim children under age seven can recite and sing the entire Qur'an without even understanding a single word. Islamic tradition does not consider this strange because education begins by setting up a firm foundation upon which other dimensions are added. Children had their whole lives ahead of them to understand the book, and even that would not be enough because theologically, the Qur'an was the infinite and eternal Word of God.

Once children committed a certain amount of the text of the Qur'an to memory, the curriculum added other elements to facilitate the understanding of the text including Arabic grammar, stories of the prophets, and knowledge of basic religious rituals. Other subjects were gradually added in keeping with the student's aptitude. But it was always recognized that the most essential formal learning was memorization of the divine Word, whether or not its meaning was understood.

*[adapted and edited from "The Vision of Islam"
by Sachiko Murata and William Chittick]*

Star Salon

Specializing in Waxing
And Hairstyling for
Muslim Women
Call Rachel at
416 - 757 - 6393
for Appointments

DRY CLEANING PLUS

Dry Cleaning, Laundry
Leathers and Suedes
Expert Alterations



Michael - Manager
655 Bay Street - 38 Elm Street
Toronto, Ontario M5G 2K4
Tel: 416-585-7703

"They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. eat what they catch for you, but pronounce the name of Allah over it: and fear Allah. for Allah is swift in taking account." [Quran 5:4]

EXOTIC

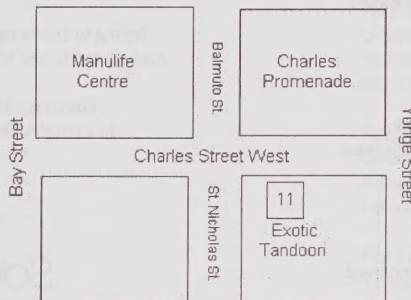
TANDOORI

Halal Pakistani & Indian Cuisine

11 CHARLES STREET WEST
TORONTO, ON M4Y 1R4

#1 CHOICE OF STUDENTS AT UOFT

Bloor Street West



Irwin Avenue

CURRIES

Chicken Masala \$5.95
Chicken Korma \$4.95
Veal Korma \$4.95
Nihari \$4.95
Haleem \$4.95
Mixed Vegetable \$2.95
Aloo Palak \$3.95
Sag sarsoon \$4.95
Cholay \$3.50
All Lentils \$2.99

Restaurant Hours

Mon 12 pm - 10 pm Thu 12 pm - 10 pm
Tue 12 pm - 10 pm Fri 12 pm - 11 pm
Wed 12 pm - 10 pm Sat 12 pm - 11 pm
Sun - Closed

EAT IN - TAKE OUT

WE ALSO CATER FOR
PARTIES AND GATHERINGS

"And hold fast, all of you together, to the rope of Allah, and be not divided amongst yourselves; and remember with gratitude God's favour on you; so that by His Grace, ye became brethren... Thus doth God make His Signs clear to you: That ye may be guided." [Quran 3:103]

COMBOS EXOTICA

\$6.95

All combos served with
Salad Raita

Chicken Biryani
Double Serving
Curry with Nan
Curry of choice with 1 nan
Seek Kebob with Nan
Foot Long Kebob
Tandoori Chicken with Nan
Quarter Chicken (leg)
Tandoori Tikka with Nan
Boneless chicken

TANDOORI NAN

Sada Nan \$1.00
Sesame Nan \$1.50
Roghni Nan \$2.00

DRINKS

Pop \$1.00
Juice \$1.69
Desi Tea \$1.75
Lassi (Sweet or Salty) \$1.75

Chicken Karahi \$14.95
For two Servings
Served with 2 nan
Call in advance 45 min

ON THE SIDE

DESSERTS SALADS
Kheer \$3.50 Regular \$1.25
Zarda \$3.00 Jumbo \$4.50

To Save Your Valuable Time
Please call in advance
For take out orders

416-964-1616

Tikka Roll \$7.95
Boti Roll \$7.95
Kebob Roll \$6.95

TANDOORI ROLLS

Tandoori Chicken \$4.95
Tandoori Tikka \$5.95
Seek Kebob \$4.95
Boti Kebob \$8.95

VEGGIE PLATTER

Mon-Sat All Day
12 pm - 9:30 pm
\$4.99
1. Rice
2. Vegetable (choice)
3. Vegetable (mix)
4. Dall
5. Dall (mixed)
6. Half Nan
7. Raita
8. Salad
9. Kheer/Zarda

Mix/MEAT

(PLATTER)

Mon-Sat 12 - 9:30 pm
\$5.99
1. Rice
2. Meat
3. Meat (choice)
4. Vegetable
5. Dall (mix)
6. Half Nan
7. Raita
8. Salad
9. Kheer/Zarda

Poetry Corner



Allah's Natural World

Pure,
Vigilant figures,
Shadow-like against a light background,
Thoughtful, determined poses conquering the viewer
nonetheless.

Deep,
Mindful souls,
Reach the highest skies with grand words,
Still, and yet entirely, eternally living the present
moment.



Floating,
Mysterious clouds,
Shield the unknowing souls from harsh lights,
Respectfully silent and doing their common chores.

Wise,
Towering trees,
Leisurely stretch high and wide fearlessly,
Noiselessly serving their purpose with determined
devotion.

Tender,
Dark soil,
Lies, relaxed, soaking up footsteps of the silent,
Eavesdropping the whispered talks and doings,
purposeful.

Watchful,
Innocent beings,
Wander through skies, woods and deserts, free,
Breathing for a reason, witnessing their surroundings,
unintentionally.

Patient,
Passing time,
With the rise and fall of the lighted torch, the sun,
Witnessing the times when humans act and speak, good
or bad.



Strong,
Most Powerful,
Rules all the worlds and the one that we see,
Ruling over all beings, all things, everything in all of
time, in all places.

Sana Ansari, Erindale Campus

Reality

Trying to escape, trying to forget.
In my mind it just won't set.

I never brought myself to face the facts.
And now, I'm suffering from these terrible impacts.

I've tried so hard not to care.
It scares me like my worst nightmare.

To run far away from it I try.
Yet, what always haunt me are all the lies.

Like a shadow that's always by my side.
Under the covers I've tried to hide.

Trying to create my own imaginary world.
And scared to see what the future will unfold.

Given am I the worst of luck.
In a tangled web I feel I am stuck.

By: Afnan Saeed
Islamic Foundation School
Gr.10

Soul

I travel with you during this brief life
Searching, always searching
For that, which would make me understand
Understand the purpose of my existence
Understand the truth, and not believe the
lies

Understand the pressures, and not give in
I am in control of what I choose to be
And what I choose to do

Why was I given this freedom and power?
Will I use it to send peace or a sword?

Will I fulfill my purpose or my desires?
What shall I bring into this world?

Or will it matter?

Since I will take nothing out.
Will I be told, or will I wonder "why" forever?
Questions that deep down I know the
answers to

I have not been left to find my way in the
dark

I have been told, I have been shown the path
Yet why do I still wonder?

It is not because I don't know.

Deep down I know.

I know.

By: Ahmad Osman
Islamic Foundation School, Gr.10

THE CALL

It's calling out to me
Its words are echoing
I feel this call giving me a rise
My eyes shoot open

The dream is fading fast
I realize my bearings
The call returns briefly
My mind searches for its purpose

It then comes to me
I feel a resistance in myself
My mind fights back
and it wins

The water runs cold
but I don't bother
for it is time
to escape this world

At the end
I think about it
I do this everyday
I take time out of my life
to fulfill this call

I smile
I fulfill His call
His call that calls only to me
because I choose to believe

Aisha Durrani

St. Francis Xavier School, Mississauga

Fear

Fear

What is fear?

Fear is when you are afraid of something.

So,

I am not afraid of death.

I am not afraid of dying.

I am not afraid of the future.

I am not afraid of tomorrow.

I am not afraid of sadness,

And I am not afraid of sorrow.

But,

I am afraid of the hell fire,

And of not obeying my parents.

And,

What I fear most in this world is Allah.



Ahmad Marwan

Islamic Foundation School, Grade 10



For I am a Muslim Woman

I am a Muslim woman
Unique in every way
Holding fast to my beliefs
No matter what you say

For I am keen and understanding
Strong and open-minded
A person with a sense of balance
I am a Muslim woman, forever reminded.

For I cover my self with my hijab
Trying to fulfill my requirements
Concealing my physical beauty
And revealing my inner capability

For beauty is not from the outside
It's all about the inside
True beauty is reflected in the soul.
Something to be searched for not gawked at

For beauty within is a special gift
That you will always see
Age will make no difference
Its not worth a fee

For I am an individual
Holding a dynamic force within
The will to learn each day
Constantly battling the fields to win

For I am a Muslim woman,
Proud without a doubt!

Maryam Attia

Part 2- Islamic Psychology of the Self: “The



From the lecture series by
Shaykh Mokhtar Maghraoui

We spoke last time about the people who have never tasted of the sweetness of the *Jannah* [Paradise] of this *dunyaa* [this life, world] - love of, and longing for Allah - never tasting the *Jannah* of the hereafter as some early scholars have said (*Rahimahumullah*). Sometimes in moments of solitude or retreat we feel so filled up that we don't want anything else, and we feel a joy and a longing...sometimes that is a taste of that *Jannah* of this *dunyaa*. But when the heart is not properly cleansed and polished, that *Jannah* will never be felt because the *nafs* of ours is perhaps a *nafs* [self] that we've never tried to understand. We spend, as you know, a lot of time and resources on our physical bodies, learning about them, curing them, and enhancing the way they look - that external image again, that we spoke about last time. Yet rarely are we as concerned with that inner image, the internal self. So we don't even know our *nafs*. And if we don't know our *nafs*, then we don't know how to help it take on that journey back home to Allah, to *Jannah*!

What is the *nafs*? What makes up the *nafs*? What is the happiness of the *nafs*? What is the misery of the *nafs*? And how to attain its happiness, and how to avoid its misery? When we don't understand our *nafs*, then we are not on the proper course on that journey back home to *Jannah*.

Some words about what the *nafs* is, by what some of our earliest scholars (*Rahimahumullah*) taught us, from the analysis of the Qur'an, the Sunnah of the beloved messenger of Allah

(*sallallahu 'alayhi wa sallam*), and the words and experiences of the companions (*Radiyallahu'anhum*) is what is called, Islamic Psychology.

What is my *nafs*, this psyche? They [the scholars] say, and it is something demonstrative, and can be rationalized and argued in very strong arguments, that our *nafs* is comprised of different states or levels. In each one of us there are four states or manifestations of the *nafs*. Number one, they say, is the “cattle-like” *nafs*, and Allah (*subhana wa ta'ala*) describes the non-believers whose hearts were veiled at the time, when He (*'Azza wa Jall*) says, “they are like cattle, nay worse”. And we all have that cattle-like *nafs*, that state of the *nafs*, which like cattle, pursues its happiness by eating, drinking, sleeping, and copulating. Do we have an instinct to eat, drink, sleep, and copulate? - Yes, otherwise we would starve, and there would be no human species, but the point is, for the cattle, that is the focus of its *sa'adah* [felicity].

When a person cultivates and develops that cattle-like *nafs*, until perhaps it becomes overdeveloped if you will, then that person lives the life of cattle, their *nafs* is a cattle-like *nafs*, and therefore finds its happiness in eating, drinking, sleeping, and copulating. These concepts are then sophisticated and institutionalized in homes, communities, societies, and civilizations, and even become philosophies of life. The sophistication of human beings in terms of achieving those instincts of the cattle-like *nafs* will continue to develop/cultivate that type of cattle-like *nafs* and then we would be interested mostly, or only in how to have better food, drinks, sleep, and more food, drinks, sleep, and what is called “sexual freedom”. Parties for what? - More eating, drinking, and copulating, even clubs and meetings and so on for those very instincts. Working hard so that at the end of the week we can satisfy that cattle-like *nafs* by partying and indulging. All types of inventions and “smart ways” to enhance the fulfillment of the cattle-

like instincts in us. So if I have a cattle-like *nafs*, then I shall of course do my best to maximize that kind of happiness - and human beings do exist like that too.

There is another state of the *nafs* which the '*ulamaa*' (*Rahimahumullah*) call the “predator-like” *nafs*, a predator such as a hyena. And this *nafs* besides eating, drinking, sleeping, and copulating, has something else that is not found in a chicken, cow, or goat - the instinct to kill, attack, usurp, and take territory.

The predator's self-satisfaction lies in predatory things and we have this element in our *nafs* as well. This is seen in usurping the rights of others at all levels, at the individual, community, societal, and the international level, and we institutionalize them as well. Even in simple situations we have an urge to satisfy them, and if a person's life is spent in fulfilling such urges, you have a person who is predator-like. You may have a person whose *nafs* is both cattle-like and predatory, or if one is more cultivated than the other then that will be dominant. Which one dominates? Which one do you have? Do you take time to ponder and reflect on your *nafs*?

The third type of *nafs* is the *Shaytaani* [Satanic] *nafs*, which finds its satisfaction in deceiving, cheating, committing evil, spreading hate, developing the above cattle-predatory like *nafs*, it finds delight in power and belittling the rights of others, wanting to be lords over others, boastfulness, backbiting, sin, and other evil traits. If this *nafs* is cultivated most, then it will be dominant, and you will have a person who is more *Shaytaani* than cattle-like or predatory, or again, perhaps a combination of the three define the *nafs* of that person, or community, society, nation, or even civilization. Where do you belong? Which *nafs* do you have? Which element have you most cultivated so far? Have you been to this point rightly aware of these sides, have you been watchful of which side you are cultivating?

Various States of the Self & Cultivating Its Good"

Finally, *Alhamdulillah*, Allah (*subhana wa ta'ala*) has instilled the Angelic *nafs* within us, that *nafs* which is nourished from above, from the world of the *rooh* [soul], nourished by the Divine values, Divine guidance, and by the *akhlaaq* of the Messengers (*'Alayhis Salaam*). What is the happiness of this *nafs*? - Is it to eat? - No, because it is heavenly, the space-like fulfillments of eating, drinking, sleeping, and copulating do not nourish it. It needs attainment of *'ilm* [knowledge] that leads to *ma'rifah* [knowing] Allah (*subhana wa ta'ala*), loving Him, and longing for Him because that is the origin of this *nafs*, the place where it wishes to be, and must therefore be nourished from its own world.

The scholars say (*Rahimahumullah*), that this body is mounted by the *nafs* (spiritual heart, soul, self), so the physical body is like the horse, and the *nafs* is like the rider. So when the horse gets hungry, what do you do? - You get off of the horse and let it graze. Do you eat grass with the horse? - No, this is not how we nourish ourselves, anyone who did so would be called a fool. Yet we starve this *nafs* of ours in a world that is strange to it, we force upon it earthly food and nourishment - like a rider getting off of his horse and eating grass and dung with it! We need to properly nourish our Angelic *nafs*.

As we said last time, the equation of life is very simple, and very simply the mission of Rasoolullah (*sallallahu 'alayhi wa sallam*) was to help us go to *Jannah* instead of the *Naar* [Hell]. The equation is simple, the rest are just details and consequences, which is why some scholars say that the purpose/objectives of this *deen* [way of life] are, number one *Tawheed* [Oneness of Allah (*subhana wa ta'ala*)], number two *tazkiyah* [purification] and the rest are consequences, what some call an Islamic civilization. Islamic civilization is a consequence of *Tawheed* which breeds/generates *akhlaaq* and that will lead to a civilization, but to speak only of the good things externally of *da'wah* [inviting to Islam], political/social

activity, of all types of beneficial activity, to speak about them and to practice them without this concept of *akhlaaq* [inner state reflected in external actions] then, is like the empty shell that has nothing inside, it looks attractive, it may look solid, but if you press it, it will implode. Without the core, without a proper state of the *nafs*, all of these activities are like that empty shell. That is why on the Day of Judgment Allah (*subhana wa ta'ala*) does not accept the good deeds of a *Mushrik* [idolater] because they are externally good, but they do not emanate from a *nafs* that is properly polished. This is why Allah (*subhana wa ta'ala*) says, **"But the Unbelievers their deeds are like a mirage. In sandy deserts, which, The man parched with thirst mistakes for water; until when he comes up to it, He finds it to be nothing"** [Quran, 24:39]. Another example Allah (*subhana wa ta'ala*) gives is that the actions of such people who act well externally but whose *anfus* [pl. of *nafs*] are empty, is that their actions are like ashes in the wind [Quran, 14:18], what happens to ashes in the wind? - Nothing is left of them!

In addition to this *nafs* there is Shaytaan, and we must believe in this, not doing so is an act of disbelief. Shaytaan is a part of the unseen world, and he knows that our most prized possession is our *qalb* [spiritual heart], and he has therefore made an oath to occupy that *qalb*, which he does by developing the three lower *anfus*, and when we follow those lower states we follow our lower desires, anger, injustice, miserliness, and so on. He knows that the gates to the fortress called your heart are your desires, and the very characteristics you choose to have and therefore invite the devil by! And Allah (*subhana wa ta'ala*) has said to the devil that "he has no authority over His slaves, except those who go astray". When Shaytaan resides in the heart, then truth becomes falsehood, falsehood becomes truth, or partly so because the heart is veiled and so knowledge/judgment becomes obscured, rationally speaking. That is why Allah

(*subhana wa ta'ala*) says, **"Do not obey those whose hearts are oblivious to My remembrance and who follow their own desires"** [Quran, 18:28]. Ibn Abbas (*Rahimahullah*) in his commentary on Surah al-Nas [S114] says, "The devil stands on guard watchful over the heart of the child of Adam so when the individual is in a state of negligence, the devil attacks, but when the '*abd* [slave of Allah] returns to the remembrance of Allah (*subhana wa ta'ala*) the devil runs away!"

Developing the exalted *akhlaaq* of the Angelic *nafs* over the other three lower *nafs*, by avoiding *dhunoo* [sin], not indulging in things disliked by Allah (*subhana wa ta'ala*) and by keeping the tongue in the remembrance of Allah (*subhana wa ta'ala*) are the gates by which we enter *Jannah*. Otherwise the *nafs* is forsaken; the *qalb*, the family, the community, the culture, and civilization are forsaken. Hopefully we will go to Allah (*subhana wa ta'ala*) at the individual level first and then at the community level with a *nafs* that is in a state of balance or at least close to that.

These are the essential teachings of Rasoolullah (*sallallahu 'alayhi wa sallam*), which we must admit have been forsaken in a world that is very materially attractive, and dangerously so.

If I have said anything correct, know that it is from Allah (*subhana wa ta'ala*) alone, anything incorrect or improper Allah (*subhana wa ta'ala*) and His Rasool (*sallallahu 'alayhi wa sallam*) are absolved from that it is due to myself, my ignorance and the Shaytaan. I seek refuge in Allah (*subhana wa ta'ala*) that I remind you of Him yet I myself forget Him.

Insha'Allah Ta'ala the third part of this 4-part series appearing in the next issue of *The Muslim Voice* will look at "Seven keys to Safeguarding the Self."

By Nosheen Mian, University of Toronto (St. George), 3rd Year, Islamic Studies

10 Things Every Muslim Should Do

Yahiya Emerick

I've often been confronted with people who are really motivated to do something for Islam, but who were aimless. You know what I'm talking about. Sometimes we are so filled with feelings of wanting to help but we don't really know where to begin.

Doesn't it seem like there's just too much that needs to be done? Muslims are starving in war zones all over the world, kings and dictators rape our lands, misinformation about Islam is rampant, our children are succumbing to the non-Muslim way of life, maybe half our family members don't practice Islam, even if they say they're Muslim, the Masjid needs funds, Muslims need to be taught the difference between what's Islam and what's cultural, etc....

I'm sure many of you could add endlessly to this list. Have you ever felt like the problems are just too great to solve? Have you ever blocked it out of your mind because if you really thought about it you would become depressed? If so, then you're not alone. I've met tons of believers, real sincere people, who lament that they don't know what to do or how they can really help.

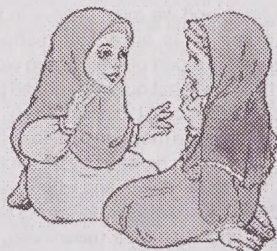
Of course, there are some people who will make one specific issue their focus and they'll work to help in that direction. For example, someone might make the support of the local Masjid their cause. Another person may support wholeheartedly an Islamic school or the activities of a relief agency, etc.... But most of us don't have time to do justice to those types of goals like we should.

But the alternative, sitting at home and watching TV is hardly worth our time when there are real Muslims out there who need us, and a cause that we must support. So in view of all the variables that affect most of our lives in the modern

world, I've come up with a list of ten easy things that every Muslim family should do so that they can contribute to the betterment of Muslims and the establishment of Islam in the West.

Anyone can do these ten things and I've selected activities that are not overly time-consuming, nor expensive. I expect that you'll agree and will tape a print out of these ten "to do's" to your refrigerator door. (Before grabbing that snack you can be reminded about what is more important than filling your belly!)

#1 Sponsor an Orphan. Before anything else, there are hungry Muslim children everywhere who have needs right now. There are several reputable relief agencies who offer orphan sponsorship programs that only cost from \$20-\$40 a month. You and I know that's nothing expensive on your part - so do it. Some agencies even offer automated withdrawal so you can send a letter once with a voided check and never have to fill anything out again. Doing this can make you close to the Prophet in Paradise.



#2 Subscribe to at least three Muslim magazines. This is practically the only way you can keep abreast of issues important to the Muslims in the West. It also supports the budding Muslim

media. Even if you don't intend to read the magazines, subscribe anyway. Someone around you will read or you can leave them with others. Make it at least three and try to subscribe for 2-3 years at a time.

#3 Go to the Masjid at least once a week for Salah. In the West today, nearly all of us have a Masjid within driving distance. Even if you don't go to the local Masjid for Jumu'ah because of your job, then go for at least one Maghrib a week or for Zuhr on Sunday. Whatever, just go at least once a week - **WITH YOUR FAMILY.** It's the only way that you and your family will consider the Masjid to be your place.

#4 If your children go to public school, and there is no Islamic school nearby, then make sure they either get into some Sunday school program, or, if the local Masjid doesn't run it right, then pool together with some like-minded families and run your own program at somebody's house every Saturday or Sunday and conduct it the way you think it should be done. This is the minimum requirement for not losing your children to secular Christianity.

#5 Buy at least one book, audio or video produced by a Muslim company or author per month. Have you ever wished that there were better items for you and your family's pleasure? Unfortunately, Muslims don't support their own writers and artists very well. No one can make even a decent living if they want to write or produce for the Muslim market. That must change if you want to see wonderful products for you and your children. Just buy one thing per month. Either out of a catalog or from your local Muslim bookstore. For you it's only \$5-\$10 bucks, but collectively, it can encourage our creative and talented brothers and sisters to do more.

Wise is he who controls his desires and prepares for the life which starts after death. And cast down is he who lives for the love of this world and has false expectations from God. (Reported by Tirmidhi)

#6 If you see any new Muslims at your Masjid, then partially "adopt" them into your family. The convert experience is basically one of isolation and loneliness. You'd be surprised to know that most converts are outright ignored by the people in the Masjid. Beyond a few pleasantries and handshakes, they are usually never made to feel welcome or accepted. They are often cut off from their non-Muslim friends and relatives so they are doubly vulnerable. A new convert should be invited into various peoples home for dinner a minimum of six times a month. Get together with others and make sure you all put the new convert on your guest list for any sort of gathering.

#7 Keep three extra Qur'an translations and some literature in your home at all times. You never know when you'll find someone interested who wants to know more. Besides, your children read only and understand only English. (You wouldn't believe how many Muslim families don't have an English Qur'an translation in their homes! How will the child read it if they don't understand Arabic, and they never understand Arabic, even if their parents are Arabic speaking!)

#8 Go to one convention a year. Even if you have given up on them, you have to go. It's the only way your children will feel a part of a greater community of believers. Think about it and realize that you don't just go to a convention for your personal enrichment. It's about Muslim solidarity. Go to at least one every year. Couple it with your vacation plans or something. Just go.

#9 Eat only Halal or Kosher Food. Besides all the religious aspects I could mention, which are the most important, by the way, there is another advantage. You solidify your identity and introduce to your family the concept that animals should not die cruelly (like they do in all American slaughterhouses) and that Muslims eat cleaner food. If there are no Halal meat stores nearby, you'll probably find a Kosher store. At least many of the Jews are not shy about Allah's commandment there and have established kosher markets everywhere.



#10 Lastly, make sure you and your family have cultural-type items in your home in abundance that are associated with Islam or Islamic culture. Everyone in your home should have prayer beads, prayer rugs, kufis, Hijabs, (even if they're worn only for prayer), gowns, posters, wall plaques, stickers, logo-shirts, Islamic screen-savers on the computer, and on and on. You want to establish an identity in your home. Everything outside is totally un-Islamic. At least let the Islamic flavor be present inside.

Originally, there were only ten things on this list, but then a very important item came to mind but I just couldn't bring myself to delete any of the preceding items. But in the interest of simplicity, I'll keep the upper ten intact and mention this item as a separate issue because it's something that you don't really need to list with the other things.

This is extremely crucial: Resolve to raise your family as Muslims. Don't be passive. Don't sit around and watch your spouse and children drift further and further away into disbelief and kufr. Would any of you like to be on their deathbed and then realize that they only left non-Muslims behind them? Imagine entering the great sleep with that realization on your heart!

These ten things can be done, with minimal trouble and fuss, by each and every Muslim family. Through these ten points nearly every purpose of Islam is served and you can finally feel that you're doing something in an organized fashion to help promote your healthy way of life and also to fulfill your responsibility to your Creator. Give it a try and see how easy these things really are. Then stick

with it. You have no excuses for inaction anymore.

(courtesy of <http://www.ifna.net>)

PLEASING ALLAH

Abu Hurairah (may Allah be pleased with him) relates that the Prophet (may Allah's Blessings and Peace be upon him) said to Bilal: "Tell me, Bilal, of your most hopeful action since your acceptance of Islam because I have heard the echo of your footsteps in Paradise in front of me?"

Bilal replied: "I do not consider any of my actions more hopeful (of acceptance from Allah) than that whenever I have made my ablutions (wudu) during the day or night I have each time offered by way of prayer that which Allah has made easy for me."

(Bukhari and Muslim)

None knew about this action except Bilal and Allah, and look how great Allah's (*subhana wa ta'ala*) reward was! Do you have an action that ONLY Allah (*subhana wa ta'ala*) knows you are doing?

Give away something you absolutely love, wake up at night to pray, visit an orphanage, give out some charity, really forgive someone who hurt you, submit to Allah's Decree in something you don't like or like Bilal (may Allah be pleased with him) pray 2 rak'aats each time you make wudu, and keep it "a secret" between only you and Allah (*subhana wa ta'ala*).

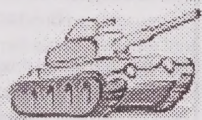
Then, on the Day that you finally meet Him, you will have something special to present to Him, something you can be sure was sincerely for His Pleasure.

Opinions and Analysis



REALITY

In the twenty-first century, genocide has been the most common method used to undermine one's means for survival. Places such as Kashmir, Bosnia, Iraq, Afghanistan, Palestine and Chechnya have often been the focus of attention on the international platform. However, many are quick to turn a blind eye to the mass killings that have occurred in regions such as Kashmir. Left under the blanket of darkness, young children, men, and women are tortured and persecuted every day in places such as Bosnia and Iraq. In Afghanistan, Russians have used strategic war plans to turn different Islamic sects against each other and have assigned corrupt diplomats to control specific regions. As a result, other foreign political leaders have adopted similar strategies to disable forces that may one day unite as one ummah. Inhumane acts of terrorism on Palestinians have also occurred, driving out unarmed civilians with bulldozers, tanks, and machine guns. In Chechnya, the Russian army has imprisoned Muslim men, who are forced to rape each other and consume one another's feces and urine. Over the centuries, the grievances of animosity and rivalry have lurked among the enemies of these nations and have surfaced again and again in ongoing blood baths in order to suffocate any Islamic uprisings.



My question to you after reading this synopsis is what will you do for your brothers and sisters who are brutally tortured and killed every day, while you enjoy the luxuries of this western life? Have you exalted the prestige of your religion by merely remembering the great battles prophet Muhammad (sallallahu alaihi wasallam) fought and won? What about the glorious Ottoman Empire that once controlled all of Spain? When you speak, do you speak of the Muslim mathematicians who invented algebra and the unique number zero and its application in modern technology? These were indeed some of the great achievements made by the Muslim ummah, however the reality today is that you cannot hold on to the past, hoping that it will rectify the current state of our ummah. The reality is that Islam is attacked and victimized as we see on television, newspapers, magazines, and on the Internet. The media challenges you with graphic illustrations of mutilated children and separated families, which makes you question

yourself as to whether you will make a constant effort to ensure the survival and well being of your Muslim brothers and sisters across the world. This is a test in itself. One thing I leave with you is whether you help this ummah or not it will be a matter that Allah (subhana wa ta'ala) will question you about on the Day of Judgment.

RACISM

Anonymous

Bismillahi Rahmani Rahim. When I was first approached about writing this article, I honestly didn't know where to start or what approach to take. The only guideline I had was that the article would be about racism, and of course, its context would be a Muslim one. So I had some questions: should I begin with an anecdote about racism that I'd encountered? Should I talk about the racism that I see Muslims perpetrate against others? Should I lecture about the hows and the whys racism is unIslamic? Well, truthfully, I couldn't do any of those. Talking about my own experiences serves little purpose - there are few of us who *haven't* experienced racism. And as for the rest, I couldn't pretend to know more than I do, and I certainly wasn't going to pretend to be any sort of authority on "proper Islamic behaviour". So where did that leave me? With a deadline to meet and nothing to say!

Then I remembered what has probably been the biggest direct influence in my thinking about racism: the work of Malcolm X, whose autobiography I first read in second year university. This is the piece of work that truly brought home for me the connection between Islam and (anti-)racism. Oh, I had always known - felt - understood that racism is one of those phenomena that simply cannot exist when and where Islam is (and I differentiate this by *not* saying, "where Muslims are"), but it was with this piece of literature that the connections became clear. Malcolm X, who sought freedom from oppression, who fought against oppression, found that freedom in Islam.

And, over the course of his life, having lived under oppression, his life, Malcolm X came to understand what racism really is. He talks about the way it is used to maintain power structures that benefit some (usually a few) at the expense of (usually many) others. He talks about the way prejudices become so ingrained that they become internalized - people start to believe what the stereotypes say about them. He traces out his own journey, his own mistakes, his own learning, and in reading all this, I, too, learned and was able to relate his experiences and knowledge to my own. So this is the starting point for my article: this is the work I recommend to all those who express interest in understanding racism and oppression.

But this is not enough. Racism is complex; it is multi-layered and difficult to understand, and always, always shift-

On the Day of Judgement, the tyrant's own tyranny will descend upon him in the form of darkness.
(Reported Al-Bukhari and Muslim)

ing. Whether the form it takes happens to focus on colour of skin or religion, language or culture, nationality or whatever type of difference works to serve the purposes of those who have (or want) power and want to maintain it, the reality is that it exists, and one short article (or even the whole issue of the TMV) is insufficient to adequately address it. The bottom line is simple: racism exists and all of us must deal with it. It's a historical and global fact that has affected all of us, particularly in terms of how much and what kinds of societal power and privilege we have, and it is a process that is still being played out today.

I use my own experience as an example: It took me a long time to come to terms with the fact that not only must I deal with racism in terms of being in a position of marginalization, but also that I must deal with it in terms of having privilege. My ancestors were not colonizers - the opposite, in fact - but they did benefit from the colonization of others. As did I, a Canadian citizen living in Toronto even while the treaties by which this land was claimed and prepared for my residence remain unhonoured. This isn't something I think about everyday, but one thing I have learned - from Malcolm X and others - is that it is something I can't afford to forget. In working towards coming to terms with all of this, I have come to define myself as an anti-racist: I try to work actively against racism, always critiquing myself, formally and informally educating myself and others, making the connections between racism and other forms of oppression, and trusting that I am following the right path in this, regardless of all those other areas in which I tread wrongly.

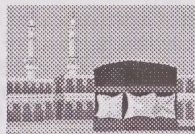
One of the hardest things for me in all of this has been to see the racism that is carried out everyday not just against Muslims, but by Muslims against each other and against non-Muslims; to realize how much of my work will have to be in my own community. Racism may not exist in Islam but, sadly, there is no doubt that it does exist amongst those who practice Islam. By no means do I claim to be perfect in this or any other area, but when I do falter, at least one of three things tends to come to mind. The first is the knowledge that we, as Muslims, are neither to be oppressed nor to oppress others. The second is something a mentor of mine once told me: he had found himself in a difficult situation and was only able to resolve it by asking himself where his relationship with Allah (subhana wa ta'ala) would stand if he chose to do what was easy over what was right. And the third is the memory of the experience of the change that came over Malcolm X upon making Hajj with his Muslim brothers and sisters of all colours, cultures, languages and nationalities, and being forced to confront his own prejudices. This I share with you in his own words:

There were tens of thousands of pilgrims, from all over the world. They were of all colors, from blue-eyed blonds to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the White and the non-white...

Throughout my travels in the Muslim world, I have met,

talked to, and even eaten with people who in America would have been considered "white" (superior) - but the "white" attitude was removed from their minds by the religion of Islam...what I have seen, and experienced, has forced

me to *re-arrange* much of my thought-patterns previously held, and to *toss aside* some of my previous conclusions...an open mind...is necessary to the flexibility that must go hand in hand with every form of intelligent search for truth (345).



This is what I mean about challenging myself and making use of knowledge.

I'll close by telling you that this is not the article I set out to write - and not only because it's too long! That article was going to discuss racism in a way that, while remaining relevant to other Muslims, would have meaning because it would create controversy (and therefore discussion), or because it would address the issue academically. However, my end result is this, what feels more like a journal entry or a confession than an article appropriate for this publication. Nevertheless, I hope that it does have meaning of some sort for at least some of you who read it. And more than anything I have said, I hope the words of the Qur'an, the words of my mentor and the experience of Malcolm X stay with you in your encounters and dealings with racism as they have stayed with me in mine. Peace.

R.Kaderdina



Sign up to MSA-L



Would you like to know about MSA events?
Want to know when and where Jumu'ah
might be held on campus? Don't want to
miss important announcements?

Visit our website at www.utoronto.ca/muslim
for details on how to sign-up to the MSA e-mail listserv!

None of you truly believes, until he wishes for his brother what he wishes for himself. (Reported by Bukhari)

The Adventures of the Three Nervous Frosh

Adventure #2- The Search for the Missing Brother

"I know this one, I know this one!" squawked a cheerful Nakiwalla as he jittered in excitement. The answer is Abu Hurraira (ra)! he finished triumphantly.

"That's correct my brother in Islam! That's your third straight win!" declared Allahwalla.

"Uh, yes I agree with the group!" added the tiny Giddawalla who's shyness kept him from saying anything other than agreeing with the group. The three Allah conscience friends were immersed in a fun filled game of guess who narrated that hadith (Prophetic saying) in the hippest place on campus.....the ISC prayer area!

"Ok, now it's your turn Allahwalla. Who narrated this hadith- Allah's mercy descends upon those who help one another with mercy and kindness, for the believer is the brother of every other believer, asked Nakiwalla with a challenging smirk.

"Um....uh" stammered Allahwalla as he burrowed through his memory in search of the answer. Is it narrated by Muslim?" asked an unsure Allahwalla.

"Takbir my brother. You are getting too good at this game. Well, enough for fun and games, it is time for us to pray our zuhar prayers!" finished the confident Nakiwalla as he straightened his kufi, and smoothed his thobe for his prayers.

As the trio began their sunna prayers, a shaggy and stout raccoon quietly perched itself over the ISC's window. It leered at the tiny Giddawalla as he gleefully recited all of surah Nisa in his prayers! But just as the tiny Giddawalla finished his prayers.....

"AHHHHHHHHHHHHHHHHHHHH!" squealed Giddawalla in horror as the brawny old raccoon lunged towards him like a rabid toucan deprived of his zookeeper's fruit loops! Quickly, the raccoon pierced his thorny claws into the back pocket of Giddawalla's long thobe! Snatching his wallet, the raccoon jetted towards the door and flew down the stairs. Dreading the loss of his pocket sized prayer timetable, Giddawalla

streamed out the door in hot pursuit, just Nakiwalla and Allahwalla finished up their prayers and followed close behind. But just as Giddawalla burst out of the ISC front doors, a tandoori red van bulleted onto the scene! The raccoon flew right into the van's back doors just as they opened. Just as the tiny Giddawalla approached the van doors, two ferocious men masking themselves with monkey caps reached out yanked the kicking and squealing Giddawalla into the van.

"NOOOOOOOOOOOOOOOOOOOOO" screamed Nakiwalla as he looked on in horror when the van doors shut and Giddawalla's beard became stuck between the two back doors. Nakiwalla and Allahwalla helplessly ran behind the accelerating van, trying their hardest to grab hold of Giddawalla's flying bread that gracefully swayed in the crisp autumn wind. Quickly Nakiwalla eyes darted towards the license plate, which read "PSA." As the van and the beard quickly distanced themselves from the duo, Allahwalla helplessly gestured towards the now shrinking van and thought out loud, "where are they going!" Just then, a female student followed Nakiwalla's gesture and had confused the van with a white Erindale campus shuttle bus that was driving in the same direction.

"Don't worry" said the student reassuringly, "it's just going to Mississauga."

"Well" said Nakiwalla in an angering voice. "This Mrs. Saga is truly and evil woman! Even more evil than the Star Bucks mascot, for she has just kidnapped our brother in Islam! Finished Nakiwalla as he gasped out of breath.

"Nakiwalla, the license plate read "PSA" added an exasperated Allahwalla.

"Yes, for some reason the Pakistani Student's Association has kidnapped our dear friend Giddawalla, and my guess is this evil Mrs. Saga is their leader!"

"Maybe they are planning a coup!" interjected Allahwalla



"Maybe. But whatever the reason, we must get him back, for this is a grave social injustice!"

"Awwwwwwww" moaned the tiny Giddawalla as he lifted his soar head from the cold concrete ground. Awakening from a un-conscience state, the tiny Giddawalla huddled underneath his beard for warmth in his cool and frightening cell. Peering around the tiny, four walled cell, his eyes landed upon a small window up high, adjacent to the ceiling. Three thick black iron bars starred back down at Giddawalla with a frightening message. "I am in jail" trembled the tiny Giddawalla, "but for what?" Jogging through his memory, it dawned upon him.

"ohhhhhhhhhhhhhhhhhhhhhhhhhhh Allah please forgive me" sobbed the tiny Giddawalla. My sin is even greater than that of Prophet Adam (alahisalam) when he ate from the forbidden tree! I should have known better! I should never have eaten that grape in the grocery store! With that, the tiny Giddawalla began praying tawba payer after tawba prayer for repentance. The tiny Giddawalla had believed his crime was so great that it warranted the use of undercover police officers in an unmarked police van! "They must have been tracking me down all these months!" he thought to himself. "But praise be to Allah, for he has provided me with very caring jail guards! They have even provided me with my own personal mirror!" thought the tiny Giddawalla to himself as he looked thorough a mammoth mirror that encompassed an entire wall. Giddawalla peered into mirror to remove the spinach stuck between his teeth from the sandwich his dear mother had packed for him. Unknowest the tiny Giddawalla, this was really a two-way mirror that served as an observation post.

"Ugh, gross!" moaned Giddawalla's

kidnappers as they watched in disgust though the two-way mirror.

"How long should we keep him," asked kidnapper one.

"Just a little while longer. Preparations for phase two are nearly complete, but until then, I want you to keep a close eye on him" warned Kidnapper two. "I didn't like the look of those guys he was with, they're the kind that like to stir up trouble, and we can't let that happen!" angrily huffed kidnapper as he remarked his face and headed out of the room.

"Think, think, think!" commanded a frustrated Nakiwalla. "If you were the vile and villainous Mrs. Saga, where would you take our innocent Giddawalla?" clamored an exasperated Nakiwalla as he sat dumbfounded at a loss for what to do next.

"Maybe it is not Mrs. Saga we should be looking for, but the PSA! After all, if we find the PSA they can direct us to their leader" proclaimed Allahwalla with a resurgence of hope.

"Yes, that's exactly what we should do! But how can we find the PSA?" asked Nakiwallah lost in thought. "Oh Allah" beseeched Nakiwalla as he raised his hands to the heavens, and began his dua "please send us a sign, a sign to find the PSA!" Suddenly, a chilling burst wind swept into the room! "OWWWWWWWWWHHH!" cried Nakiwalla as TMV magazine was blown off a shelf, and whacked him right in his face. "That's not what I had in mind!" mumbled Nakiwalla as he rubbed his sore forehead.

"Nakiwalla! That's it! That's our sign!" Cheered Allahwalla as he danced in excitement as he pointed to the TMV that lay wide open on the floor. "Exotic Tandoori, Halal Pakistani and Indian Cuisine!" he read off the TMV's advertisement. This must be where all the Pakistanis hang out!" yelled Allahwalla unable to control his excitement.

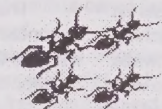
"Ooooooooh, and they even have seek kebab's for only \$4.95! We must hurry! Commanded Nakiwalla. "Thank you Allah, thank you for blessing us with the TMV!" Cheered Nakiwalla as he picked up the TMV and hustled out the door.

Jetting down Bloor St. west, the two friends were near their destination

when.....

"NOOOOOOOOOOOO" yelled Nakiwalla as he dove towards Allahwalla and tackled him to the ground!

"Don't tell me, it was another ant mound!" stammered a shaking Allahwalla.



"Yes, but there is something different about these ants" noted Nakiwalla as he leaned over on his hands and feet and perched up close at the train of ants marching over the Bloor St. sidewalk. Noticing his presence, one of the ants took a huge bite out of Nakiwalla's nose. "EHHHHHH" he squealed in pain! These are certainly not normal ants! They are even the wrong color" he said noting their fiery red bodies.

"Yes, that makes sense" said Allahwalla realizing what they had stumbled upon. These ants have been genetically modified.....with tandoori masala!

"That would explain their extra spice! Come with my little friends" began Nakiwalla as he gathered the red ants in a container. "you will have your justice too!"

"Nakiwalla, it seems this Mrs. Saga is more treacherous than we thought! We must disguise ourselves for our own safety!" warned Allahwalla.

"Yes, and I have just the idea" grinned Nakiwalla.

"Now follow my lead and try to act natural!" commanded Nakiwalla. "We must try to blend in with the Pakistanis before they tell us where the PSA is."

"But do we have to dress up like cricket players!" complained Allahwalla as he barely kept his balance under his bulky padding that inflated him like a sumo wrestler.

"Do you want to find Giddawalla or not" asked Nakiwalla sternly. "Now if anyone asks, I am the captain and you are the bowler" instructed Nakiwalla. Barely squeezing through the door of the Exotic Tandoori restaurant, the duo was greeted with a zesty burst of bubbling curries, and sizzling tandoori chicken. The duo bounced over to a young fellow standing in line.

"Ugh um" coughed Nakiwalla, as he

cleared his throat and artificially deepened his voice. "Assalamualaikum my Pakistani brother in Islam" bellowed Nakiwalla.

"Wallakumasalam" warmly replied the brother. He then turned his head back to the menu. After a few moments of silence, Nakiwalla decided to make his move.

"Well, uh, as you can see, uh, me and um my friend here, well um, we are uh Pakistani, and uh....." stuttered Nakiwalla as he had no experience with lying before.

"Uh, we would like to find, I mean join the PSA" expediently added Allahwalla.

The young man eyed the duo suspiciously, and finally replied.

"Why don't you check out their office in Sydney Smith Hall" he said.

"Ah ha, he fell for it!" squealed Nakiwallah in his regular voice.

Suddenly realizing he had just broken his character, "uh, um" he began in his fake deep voice again. "Thank for your assistance my Pakistani brother in Islam, may Allah bless you!" said Nakiwalla as he stumbled out the door, and yanked Allahwalla with him.

"Ameen" finished the tiny Giddawalla as he concluded his hour-long Asr prayers. But just as he turned around, his cell doors burst open, and his two ferocious kidnappers rushed towards him! "It must be dinner time!" he happily thought, but before he could confirm this, his kidnappers duck tapped his mouth, blindfold his eyes and tied his arms behind his back!

"We're going for a little ride, little man" taunted Kidnapper one, he hoisted Giddawalla over his shoulder, and streamed out the cell.

Arriving beside Sydney Smith Hall's loading dock, the kidnappers were about to throw the tiny Giddawalla back into the tandoori red van when.....

"Stop evil doers!" screeched Nakiwalla as he and Allahwalla arrived just in the nick of time! "You have committed a social injustice according to the Law of our supreme creator, Allah Subanwatala" recited Nakiwalla. "Release our friend, and repent for your wrongdoing" he gallantly finished. Recognizing Giddawalla's two friends, the kidnappers quickly shoved Giddawalla

into the van, and made a run for the driver's seat! But before they could get very far, Nakiwalla unleashed his secret weapon! "If you can not live by the law..." began Nakiwalla as he hoisted the container of red ants above his head, and flung it towards the two kidnappers!

Suddenly, dozens of blazing red ants came raining down on the two kidnappers and began crawling up their clothes!

"Ooh, ehh, owwh" they hollered in pain as the ants bit and nibbled at their tender flesh! As they began scratching themselves like a bunch of dysfunctional robots, Allahwalla quickly made a run for the van doors! But just before he was about to grab the handles, kidnapper one violently yanked his beard back over his face! With his neck bent backwards, Allahwalla, quickly took out a needle sharp pencil and poked the kidnapper right through his pudgy thumb!

"*&#@" howled the kidnapper as he began sucking his throbbing thumb to ease the pain. With his beard finally out of his face, Allahwalla quickly jerked open the van doors. Still angry about his throbbing thumb, Kidnapper one clasped his hands around the back of Allahwalla's neck! Zipping around, Allahwalla took a large chunk out of the kidnapper armpit and pinched with all his might!

"Pick on someone your own size" squealed Allahwalla as he maintained the upper hand! Meanwhile, Nakiwalla swiped his cricket bat the right, just as kidnapper two ducked to the left. He then swiped his bat the left as the kidnapper ducked to the right. Getting rather frustrated with his lack of success, Nakiwalla quickly removed his kufi and threw it over the kidnappers eyes!

"I can't see" he cried. Nakiwalla used this opportunity to pull his monkey cap off his head! Allahwalla did the same to Kidnapper one to reveal two Caucasian men.

"Um, Nakiwalla, these guys don't look like Pakistanis," said a confused Allahwalla.

"Do not be fooled" reassured Nakiwalla, they're just a bunch of milk drinking Punjabis!" he yelled as he dragged Giddawalla out of the van door! As the two kidnappers rushed over to stop Nakiwalla, Allahwalla quickly pulled out his trusty bottle of itaar, and sprayed it into the kidnapper eyes!

Rubbing their teary red eyes "we surrender" cried kidnapper one as neither of them could see past their tears. Nakiwalla began untying the shaking Giddawalla.

"What did the PSA think they were doing?" sternly asked Allahwalla.

"We were doing what we do best" replied kidnapper one, "we were doing a research project on victims of kidnappings until you guys screwed things up. Your friend would have been released and debriefed by this evening! Now all our hard work has been ruined!" he angrily heaved.

"But why would the Pakistani students association do such research?" asked Nakiwalla, "did the evil Mrs. Saga order you to?" he asked.

"Pakistani? We're the Psychology Students Association!" The St. George Pakistanis are in the Pakistani Students Federation "replied kidnapper one as he brushed off the remaining ants that had ravaged his arms and face.

"You mean...there is no Mrs. Saga... no Pakistanis...." Quietly asked Nakiwalla, as he felt guilty for wrongly accusing

the Pakistani Student's Federation.

"NO! And now if you'll excuse me, I have more research to do!" said kidnapper one he and his accomplice got into their van and drove off.

After insuring Giddawalla was not injured, the trio decided to apologize to the PSF and improve their relations with the Pakistani Muslims on campus.

"I have the perfect idea" brightly began Allahwalla unable to contain his excitement! "If the Pakistanis like to party, we will give them a party! A party filled with...Qur'anic karaoke!" he babbled in excitement.

"That's an excellent idea! We must organize it at once!" hollered Nakiwalla.

"Uh, yes, I agree with the group!" added the tiny Giddawalla as he joined his good friends as they trotted off into the sunset.

Until next time...



Solutions to wordsearch (pg 36):

1. YAQUB (*alaihis salam*)
2. ISMAIL (*alaihis salam*)
3. ALYASA (*alaihis salam*)
4. SULAIMAN (*alaihis salam*)
5. MADAIN SALIH
6. LUT (*alaihis salam*)
7. IDRIS (*alaihis salam*)
8. IBRAHIM (*alaihis salam*)
9. HUD (*alaihis salam*)
10. ZAKARIYA (*alaihis salam*)
11. IBRAHIM (*alaihis salam*)
12. DAWUD (*alaihis salam*)
13. SALIH (*alaihis salam*)
14. MUHAMMAD (*sallAllahu alaihi wasallam*)
15. ADAM (*alaihis salam*)
16. YUSUF (*alaihis salam*)
17. HAJR AL ASWAD
18. YUNUS (*alaihis salam*)
19. SAUDI ARABIA

Students for World Justice



Justice! Since 1948 over 100,000 Palestinians have been killed. 4.1 million Palestinians are refugees today. Afghanistan has 4.5 million, the highest refugees in the world. Iraq, Sudan, Somalia are among other major refugee population countries. In about 3 months, 5000 Muslims killed, 2000 raped and 500,000 left homeless, result of communal violence in Gujarat. The list of facts and figures is shocking and endless. But why? Many of us including myself, discuss number of reasons, mostly blaming our leaders and problems of unity and strength of our Muslim countries. But, the main problem lies in us. We hardly blame ourselves for anything. Yes we get disturbed, emotional, cry but what do we do towards making a difference in other lives?

As students, we realized that it is our obligation to care and get educated about world issues, show support by contributing towards them and play an active role in society for the Muslims over the world.

The Student for World Justice Committee encompasses four groups, Public Awareness, Advocacy, Fundraising and Self development. Since the start of this group in June, 2002 it has come together with over 100 volunteers to make it one of the largest and active committees within the Muslim Students' Association, University of Toronto.

A general approach to working is educating the students and the people of Toronto about worldly issues in greater depth through awareness events, lectures and writings.

Lobbying in the government by pressuring the Member of Parliaments by writing letters, signing petitions and working on action alerts.

Fundraising; raising money to be sent for food, shelter, development and as per need to Muslim countries.

Most importantly, self-development, aiming to make ourselves more strong in our knowledge of the Qur'an and our faith. Weekly reminders on Islam and also world affairs are sent out. Build and develop skills and cultivate tal-

ents through different activities. Also fitness and health is cared for under self-development.

Breaking the Silence - Unheard Voices from the Holy Land

The first major project undertaken by the Public awareness sub-committee was a day of events and education focused on information about Palestine's history, culture and people, named: *Breaking the Silence, Unheard Voices from the Holy Land*. This event was first presented on the 22nd of June, 2002 at Sidney Smith Hall, but by popular demand was re-presented with new speakers and additional exhibits on the 20-21 September 2002 at the Medical Science Lobby, University of Toronto.

The event consisted of four main components, followed by a panel discussion about life in the Occupied Territories. The activities focused on giving the audience an overall insight of the life of a Palestinian and the history behind the conflict.

1. Palestinian art and poetry. This exhibited an admirable collection of paintings, drawings, documentation of conceptual art, work with local materials and a unique photo gallery. This also included three special presentations.

1.1. A memorial exhibition on first 100 people to die in the Aqsa Intifada (September, 28, 2001),

1.2. Statements of children in Palestinian refugee camps

1.3. "Gone, but not forgotten - Remembering Al-Nakba" a presentation of factual information about the Palestinian villages destroyed during the years 1947-48, during which some 750,000 Palestinians were displaced.

2. Skits on reenactments of curfew and checkpoints by students. Recitations of thought provoking and well written poetry in Arabic and English touched the hearts of the audience.

3. Further insight in to the history, present conditions and the voices of native Palestinians were heard through three renowned documentaries.

4. A showcase of traditional dress, tapestry, music, ethnic food and recipe

books of Palestine were for sale and display for people, this lightened the atmosphere of the event and gave our exhibits a lot of attraction.

The message to distribute was put together by our research and education team. They had compiled six informative brochures on the history, previous peace negotiations, facts and figures for free distribution. On special invitation, UofT bookstore had displayed about 30 titles of books on this conflict.

These events were followed by a panel of speakers. For the June event, the speakers generally spoke daily life in occupied territories and on historical facts. In September, key speakers Dr. Ismail Zayid, President, Canada Palestine Association and Dr. Mazin Qumsiyeh, Coordinator, Al-Awda (Palestine Right to Return Coalition) were specially invited from Halifax and the states respectively to speak on the right of return and solutions to the present crisis.

Achievement of the advocacy group has been in sending over 1200 letters to the Prime Minister, Foreign Minister and 9 MP's. From which the Foreign minister has replied with a positive response and most MP's have replied and enclosed their reports on 'Mission to Palestine' November 11th. MP Carolyn Parrish is scheduled to give a lecture on the MP Delegation to Palestine and the role of Canadians, to the public of Toronto, she also looks forward to meeting the committee personally for Iftar.

In fundraising we have supported major organizations, IRFAN and HCI for countries Palestine, Afghanistan, Chechnya and Gujarat.

Currently also training members to be Media spokesperson, working on monitoring the media, communicating to them through letters and previously participated in CBC Counter spin.

We look forward to organizing more workshops, writing out newsletters, having discussion forums, awareness on more countries. More fundraising is aimed. Self development will be providing a first aid/CPR, nutrition workshops

continued on the next page...

Fasting, Charity, Patience & More

The fasting during Ramadan has been ordained for Muslims as fasting had been ordained for people that preceded them. Prophet Muhammad, addressing his companions on the last day of Shaban, said: "O people! A great month has come over you; a blessed month; a month in which is a night better than a thousand months; month in which Allah has made it compulsory upon you to fast by day, and voluntary to pray by night. Whoever draws nearer (to Allah) by performing any of the (optional) good deeds in (this month) shall receive the same reward as performing an obligatory deed at any other time, and whoever discharges an obligatory deed in (this month) shall receive the reward of performing seventy obligations at any other time. It is the month of patience, and the reward of patience is Heaven. It is the month of charity, and a month in which a believer's sustenance is increased. Whoever gives food to a fasting person to break his fast, shall have his sins forgiven, and he will be saved from the Fire of Hell, and he shall have the same reward as the fasting person, without his reward being diminished at all." [Narrated by Ibn Khuzaymah] The concept of charity during Ramadan is an amazing transaction indeed. Allah owns everything but yet when we share a tiny bit with others He promises a return for as many as up to 700 times. A simple smile is guaranteed to be rewarded. In fact sometimes a smile does more to a human soul than otherwise! And giving before being asked and giving more than what is asked, offers contentment and joy that is priceless.

Patience is a virtue. There may not be a better way to empower oneself than to practice patience. Allah tests some by giving too much and others by taking away the little they had. Such are the trials that everyone must go thru. This exercise deepens the self understanding and realization which helps one to subjugate impatience, intolerance and other such vices.

Let us InshaAllah practice 'patience' while being generous in '**giving**', during our '**fasting**' in this blessed month of Ramadan.

(courtesy of <http://islamicity.com>)

continued from previous page..

and increasing learning by discussions with field experts.

The committee as a whole encourages and welcomes more students and people from the community to join in and play an active role in successfully meeting the vision and help us extend our work for more Muslims across the globe. We also welcome ties/relationships with other active groups. For more information or volunteer work contact: students_justice@hotmail.com and MSA website.

Faraz Nomani, 3rd year, Mech Eng.
Coordinator - Public Awareness
Students for World Justice

Prayer Time Schedule

Day	Ramadan	Gregorian	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
Wed	1	6	5:40	7:00	12:02	2:39	5:03	6:24
Thu	2	7	5:42	7:01	12:02	2:38	5:02	6:23
Fri	3	8	5:43	7:03	12:02	2:37	5:01	6:22
Sat	4	9	5:44	7:04	12:02	2:37	4:59	6:21
Sun	5	10	5:45	7:05	12:03	2:36	4:58	6:20
Mon	6	11	5:45	7:05	12:03	2:36	4:58	6:20
Tue	7	12	5:47	7:08	12:03	2:34	4:56	6:18
Wed	8	13	5:47	7:08	12:03	2:34	4:56	6:18
Thu	9	14	5:50	7:10	12:03	2:32	4:54	6:17
Fri	10	15	5:51	7:12	12:03	2:32	4:53	6:16
Sat	11	16	5:52	7:13	12:03	2:31	4:52	6:15
Sun	12	17	5:53	7:14	12:04	2:30	4:51	6:14
Mon	13	18	5:54	7:16	12:04	2:30	4:51	6:14
Tue	14	19	5:55	7:17	12:04	2:29	4:50	6:13
Wed	15	20	5:56	7:18	12:04	2:28	4:49	6:12
Thu	16	21	5:57	7:19	12:04	2:28	4:48	6:12
Fri	17	22	5:57	7:19	12:04	2:28	4:48	6:12
Sat	18	23	5:59	7:22	12:05	2:27	4:47	6:11
Sun	19	24	5:59	7:22	12:05	2:27	4:47	6:11
Mon	20	25	6:01	7:24	12:06	2:26	4:46	6:10
Tue	21	26	6:01	7:24	12:06	2:26	4:46	6:10
Wed	22	27	6:03	7:27	12:06	2:25	4:44	6:09
Thu	23	28	6:04	7:28	12:07	2:25	4:44	6:09
Fri	24	29	6:05	7:29	12:07	2:24	4:44	6:08
Sat	25	30	6:06	7:30	12:07	2:24	4:43	6:08
Sun	26	1	6:07	7:31	12:08	2:24	4:43	6:08
Mon	27	2	6:08	7:32	12:08	2:24	4:42	6:08
Tue	28	3	6:09	7:33	12:08	2:23	4:42	6:08
Wed	29	4	6:10	7:34	12:09	2:23	4:42	6:07



The Benefits of Ramadan

The holy month of Ramadan, which takes place on the ninth month of the Islamic year, is almost upon us. During this period, it is compulsory on every Muslim, male or female, to perform fasting. Literally defined, fasting means to abstain completely from foods, drinks, intimate relations and smoking from dawn till sunset. However, there is much more to fasting than what the definition says. Each and every moment during the fast, Muslims suppress their passions and desires and by doing so, proclaim the supremacy of the Law of Allah (*subhana wa ta'ala*). This sense of duty and spirit of patience that a whole month of fasting delivers help Muslims strengthen their faith. Rigor and discipline during the month of Ramadan bring Muslims close to the realities of life and help us make our lives one of true submission to Allah's (*subhana wa ta'ala*) Will. Every Muslim past puberty, mentally and physically fit and not traveling is required to fast. However, one has to be certain the fasting is unlikely to cause any harm, besides the usually thirst and hunger as a result of fasting.

The benefits of fasting are limitless. Firstly, it teaches Muslims the principle of true love because when a Muslim observes fast, he/she does it out of sincere love for Allah (*subhana wa ta'ala*). And verily, the person who truly loves Allah (*subhana wa ta'ala*) is one who truly knows what love is.

The process of fasting also teaches us to be patient and thoughtful because when one feels the pangs of hunger, he/she must endure that pain for the sake of Allah (*subhana wa ta'ala*). Moreover, a fasting person feels these pains of hunger, he realizes the suffering others who are less fortunate than him that may be starving every day in places he may not even know about. This instills in us a deep feeling of love and sympathy and causes us to be quick in responding to the needs of fellow Muslims and non-Muslims alike. Fasting also increases the sense of brotherhood because each and every one knows exactly how much effort and determination is required to fast for thirty days and when we see our fellow Muslim brothers and sisters fasting, it makes us that much more stronger. Truly, when a Muslim fasts, he is joining a global community of Muslims who are all fasting for the sake of Allah (*subhana wa ta'ala*) alone.

The Muslim who observes his fasting properly (according to Islamic law) is truly one who can discipline and control his/her inner passions and desires. Upon completing each one of the thirty fasts, a Muslim gains confidence in himself knowing that he for that particular day, he was able to avoid his physical desires for the sake of Allah (*subhana wa ta'ala*) alone. Truly, there is no feeling in this world that is more satisfying than that.

Perhaps the most overlooked benefit of Ramadan is that

it allows us to prepare for any hardships that may arise later on in life. During Ramadan, a Muslim has to change his daily routine and move onto a new system of life with new rules. Moreover, since Ramadan occurs annually, Muslims become more adaptable to changes in their lives with each passing year.

With all that said, fasting is not the only thing that one must perform during the month of Ramadan. The following are reminders of things that we all should do, along with fasting during the month of Ramadan:

1. Be well-mannered and polite to fellow Muslims and non-Muslims-alike. Fasting is all about controlling oneself and avoiding his inner desires

2. Be steadfast in prayer, both in the obligatory, supererogatory and Taraweeh prayers (special prayers during the month of Ramadan). The rewards of good deeds performed during Ramadan are multiplied by seventy. Remember, when Ramadan starts, the doors of Paradise are opened and the doors of Hell are closed.



3. Increase your remembrance of Allah. Recite and/or listen to the Qur'an and reflect deeply on its meanings. It was during the month of Ramadan that the Qur'an was revealed to Muhammad (PBUH).

4. Increase spending towards charity and ones in need.

5. Make peace with ones who you are in dispute with. Verily there is no time better than Ramadan to make peace between yourselves.

6. Take advantage of fasting to quit smoking and do not overeat during Suhoor as the benefit of fasting is negated.

7. Do not waste time watching television and staying up late at nights (which cause one to miss both Suhoor and the Fajr prayer).

Let us all remember it is a great blessing that Allah (*subhana wa ta'ala*) has given us the opportunity to be a part of Ramadan this year. May Allah (*subhana wa ta'ala*) accept all of your fasts and may He guide us to the straight path for as long as we live. Ameen.

Sayam Masood, 2nd year, Computer Engineering,
Uof T (St. George)

The man who keeps a fast in full faith, and for reward in the world hereafter, will be forgiven his past sins. And the man who prays in the night during Ramadan with faith and for reward in the world hereafter, will be forgiven all his past sins. (Reported Al-Bukhari and Muslim)

The Wisdom Behind Fasting

There are wisdom and reasoning associated with every single act in Islam, no matter how small it may appear. Literally defined, fasting means to abstain completely from food, drink and smoking from the break of dawn until sunset. However, there is much more to fasting than the literal sense of the word. Fasting is required of all Muslims and serves as training for the body and soul as well as encouragement in the spirit of sharing and giving.

Allah (*subhana wa ta'ala*) states:

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you that you may (learn) self restraint"

(Al-Quran 2:183).

This verse indicates that one of the first lessons gained in fasting, is self-restraint, (*taqwa*) or the fear of Allah (*subhana wa ta'ala*). In essence, the act of fasting instills a sense of consciousness of our Creator. One who is fasting maintains his fast in private as well as in public. When one fasts, there is no authority to check one's behavior or compel her to observe fast. She keeps it to please Allah (*subhana wa ta'ala*) and to satisfy her own conscience by being faithful in private and in public. This consciousness creates *taqwa* in a person, who can act by controlling two aspects of the human body, which in many cases, are the root causes of human downfall, namely the stomach and the private parts. The human body is constructed with the need to please the two and thus fasting allows the level of *taqwa* to increase allowing one to avoid such sins.

Another important aspect of fasting is that it aids the observer in helping him/her control or change his/her habits. The way in which fasting is structured with its basic and drastic alteration of eating habits is such that one who fasts takes light meals early in the morning and late in the evening. If the believer can control these habits, with respect to food and drink, it will undoubtedly be easy for him to control other habits, including bad habits such as smoking or drug abuse. If one can control his/her tongue, hands and other body parts during the month of Ramadan, it will be easy for him/her to apply the same training throughout the remainder of the year.

Fasting also helps in conditioning the heart, soul and body on virtues of patience, tenacity and firmness in the face of adversity. Patience is the pinnacle of discipline and spiritual agility. The conditioning is that if a believer can exercise patience, and forsake such things as food and drink for the consciousness of his Creator (*subhana wa ta'ala*), he can better allow himself to exercise patience in other aspects of life.

Socially, fasting is an expression of solidarity with the poor, the family and society as a whole. This is a period in which the rich experience first hand what it is to be poor and the pains that poor people suffer under normal living condi-

tions. Although the deprivation from food may be temporary, there is no doubt that the experience allows one to feel the severe effects of such pains on others. Fasting instills in the rich, the virtue of mercy and Allah (*subhana wa ta'ala*) bestows mercy upon those who are merciful to others, as the Prophet (*sallallahu alaihi wasallam*) once said: "Those who are Merciful to others: the Merciful will have mercy upon them."

Fasting also strengthens family ties, especially at a time when the family unit has become an endangered institution. It helps the family gather together to break the fast at *iftar* and eat *sahuur* together at least twice a day for a month.

These are just a few of the benefits of fasting during the month of Ramadan. Many Muslims do not fast simply because of these benefits but because it has been ordained to them in the Quran. It is important to bear in mind that when one fasts, he does so for Allah (*subhana wa ta'ala*) and for His sake alone.

The How To's of Fasting

The Obligation

Fasting is one of the five pillars of Islam. It is an act of obedience and submission to Allah's commands through the highest degree of commitment, sincerity and faithfulness. One seeks Allah's mercy, to atone for sins, errors, and mistakes and to avoid condemnation to Hell. It is done out of deep love for Allah (*subhana wa ta'ala*), with a genuine virtue of devotion, honest dedication and closeness to Allah, for Fasting is for Allah and Him alone. Fasting during Ramadan is obligatory on every adult who is sane and able and one who avoids fasting without genuine reasons is a sinner and transgressor according to the *Shariah* (Islamic Law).



Who is exempted from fasting?

1. Children under the age of puberty and discretion;
2. Insane people who are unaccountable for their deeds. (People of these two categories are exempted from the duty of fasting and no compensation or any other substitute is required of them.)
3. Men and women who are too old and feeble to undertake the obligation of fasting and bear its hardships. However, they must offer at least one needy poor Muslim a full meal or its equivalent per day of fasting.
4. Sick people whose health is likely to be severely af-

When Ramadan comes, the doors of Heaven are opened, the doors of Hell are closed, the devils are put in chains, and the doors of mercy are opened. (Reported by Al-Bukhari and Muslim)

fectured by fasting. They may postpone the fast to a later date and makeup for it, a day for a day

5. People expecting hardship. Such people may break the fast temporarily during their travel only and make up for it in later days, a day for a day. But it is better for them, the Quran says, to keep the fast if they can do so without causing extraordinary hardships.

6. Expectant women and women nursing their children may also break the fast, if its observance is likely to endanger their own health or that of their infants. They must make up for the fast at a delayed time, a day for a day.

7. Women in periods of menstruation (of a maximum of ten days). They must postpone the fast till recovery and then make up for it, a day for a day.

What Breaks a Fast?

1. Intentional consumption of food, drink, medicine, or smoking during the fasting.
2. Any injection which has some nutritional value.
3. Beginning of menstruation or post natal birth bleeding (even in the last moment of sunset).

The conditions mentioned above invalidate fasting and require "Qada" (making up only the missed day(s)). However, intentional intercourse during the hours of fasting invalidates fasting and not only requires Qada but also additional penalties.

During the fasting period, if one deliberately breaks his or her fast, s/he must free one slave, or fast for sixty continuous days, or feed sixty needy persons, or spend in charity an amount equal to feeding sixty persons.

If one chooses to fast sixty days and the continuity is interrupted for any reason, except menstruation, one has to start the sixty day cycle all over again.

What Does Not Break a Fast?

1. Eating or drinking by mistake, unmindful of the fast.
2. Unintentional vomiting.
3. Swallowing things which are not possible to avoid, such as one's own saliva, dust and street smoke.
4. Brushing one's teeth.
5. If water is swallowed unintentionally, it does not invalidate the fast. However, while fasting gargling should be avoided.
6. Injections which are solely medicinal and not nutritional.
7. In some special circumstances if the food or drink is just tasted and immediately removed out of the mouth without allowing it to enter into the throat.

Muslims are permitted to break their fast of Ramadan when there is a hazard to their health. In this situation a Muslim should make up his/her fast later. The missed fast(s) can be made up at any other time of the year, either continuously or intermittently, except on the days of *Eid-ul-Fitr* and *Eid-ul-Adha*.

S. Malam, alumni, Uoft (St. George)

Ramadan Recipes

DATE CAKE

Ingredients:

- 1/4 cup butter, softened
- 1 cup white sugar
- 1 egg
- 2 cups all-purpose flour
- 1/2 teaspoon salt
- 2 teaspoons baking powder
- 1 cup evaporated milk
- 1 teaspoon vanilla extract
- 1/4 teaspoon almond extract
- 1 cup chopped fresh dates
- 1/4 cup packed brown sugar
- 1/4 cup water
- 2 cups chopped fresh figs
- 1 tablespoon lemon juice



Directions:

Preheat oven to 350 degrees F (175 degrees C). Spray two 8-inch round cake pans with vegetable oil spray. In a medium bowl, sift together flour, salt and baking powder. Set aside. In a large mixing bowl, cream butter with the sugar until fluffy. Add egg and beat well. Add flour mixture alternately with the evaporated milk. Fold in vanilla and almond extracts and chopped dates. Divide into two prepared 8 inch round cake pans. Bake at 350 degrees F (175 degrees C) for 30 minutes, or until a toothpick inserted into the center comes out dry. **To make the filling:** In a saucepan, combine 2 cups date, brown sugar, water and lemon juice. Bring to a boil. Reduce heat to a simmer and cook until thickened, about 20 minutes. Spread thinly between layers of cake and on top.

DATE SQUARES

Ingredients:

- 1/2 cups flour
- 1/2 cups rolled oats
- 1 cup brown sugar, packed
- 1/2 cup butter, softened
- 1/2 teaspoon baking soda
- pinch of salt

Filling:

- 2 packages (16 ounces) chopped dates
- 1 cup water
- 1/4 cup sugar
- 1 teaspoon vanilla extract



Directions:

Combine filling ingredients in saucepan; simmer for about 5 to 10 minutes, or until mixture is thick. Set aside to cool. Mix flour, oats, sugar, butter, soda, and salt; press about half of mixture in a greased and floured 9 X 13-inch pan. Spread filling over the oat layer. Add remaining oat mixture and press down lightly with hands. Bake at 350° for 20 minutes. Cool completely before cutting.

The Prophets of Islam



Have you not thought about the group of the children of Israel after (the time of) Moses? When they said to a Prophet of theirs: "Appoint for us a king and we will fight in Allah's Way."

He said: "Would you then refrain from fighting, if fighting was prescribed to you?"

They said: "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?"

But when fighting was ordered for them, they turned away, all except a few of them. And Allah (subhana wa ta'ala) is All-Aware of the Zalimeen (polytheists and wrongdoers).

[Quran, 2:246-250]

Allah (subhana wa ta'ala) chose King Saul to be the ruler and protector of the children of Israel, and promised him victory if he carried out His commands. One of these commands was for King Saul and his followers to fight, so Saul managed to organize a small army of true believers who were loyal, reliable, and obedient. Saul's opponent was Goliath, a mighty warrior known for his huge size and brute strength. Upon seeing their opponent, many of Saul's men fled. Those who remained put faith in incidents of the past where Allah (subhana wa ta'ala) allowed a small force to defeat a larger one. But when Goliath proposed single combat with any soldier from King Saul's army, the men stood in terror. The king even offered the hand of his beautiful daughter in marriage to the soldier who would fight Goliath, yet still no one came forward.

Finally, to everyone's surprise, a small young man came forward to the

disbelief of his own side and the amusement of his opponent. This man was David (Dawud) (alayhi assalaam) who was sent by his father along with two of his brothers to fight in Saul's army. He was instructed by his father not to fight, but to provide assistance to the army and relay to his father the happenings on the war front.

Although impressed by young David's courage, King Saul was convinced he was no match for Goliath. David (alayhi assalaam) replied that he had once killed a lion and bear and if Allah (subhana wa ta'ala) had protected him from those animals, surely he would protect him from Goliath. David (alayhi assalaam) headed towards the enemy without wearing any battle dress and equipped with only a few pebbles and his sling. Upon seeing his opponent, Goliath began taunting David (alayhi assalaam) who replied that although his opponent had armor, shield, and sword, he faced Goliath in the name of Allah (subhana wa ta'ala). He explained that it was not the sword that killed, but the will of Allah (subhana wa ta'ala).

David (alayhi assalaam) placed a pebble from his pouch into the sling and aimed at Goliath. The pebble shot with such force and speed. It hit Goliath's head and knocked him to the ground, lifeless, before he even had a chance to draw his sword. Seeing this, Goliath's army fled in fear with the Israelites in pursuit. The Israelites took revenge for their years of suffering and regained their glory and honour.



David (alayhi assalaam) became a hero and married King Saul's

daughter as promised. He was appointed as one of the king's chief advisors. David (alayhi assalaam) was unphased by the praise he received and retreated to the desert amongst nature to glorify his Lord. When David's voice was heard praising his Lord, creatures such as the plants, birds, and mountains joined him in praise, a true miracle of Allah (subhana wa ta'ala).

Allah (subhana wa ta'ala) had chosen David (alayhi assalaam) to be a prophet of Islam and revealed the Psalms to him. A second miracle bestowed on David (alayhi assalaam) was the ability to understand the languages of birds and animals. Prophet David (alayhi assalaam) encompassed the fine character of the prophets of Islam before him and was a devout worshipper, fasting alternating days and spending one third of the night in prayer.

The King's people loved and praised Prophet David (alayhi assalaam). David (alayhi assalaam), however, sensed something strange in the King's attitude. When he shared his feelings with his wife, she confessed to him that her father had become jealous of Prophet David's popularity and feared that his kingdom would be lost to his son-in-law. The following day, King Saul ordered David (alayhi assalaam) to fight against the forces of Canaan who were gathered and planned to march on the kingdom. Although sensing that this may be a way of getting rid of him, Prophet David (alayhi assalaam) and his forces bravely defeated the army of Canaan. Allah (subhana wa ta'ala) had granted them victory and David (alayhi assalaam) returned to Saul alive.

David's return insighted more fear in Saul, so he plotted to kill the prophet. Even the well-being of his daughter didn't concern Saul. When David's wife learned of her father's plot, she warned her husband and he fled.

God has imposed certain moral obligations, do not abrogate them; He has forbidden certain things, do not indulge in them; He has laid down certain limits, do not transgress them; He is silent on certain matters, do not knowingly argue over them (Reported by Ad-Darqutni.)

David ('*alayhi assalaam*) remained hidden for days in a cave. Meanwhile, Saul's position was weakening as he began ruling unjustly. David's brothers and other citizens gathered together to rise against the heavy hand of King Saul.

Saul decided to go to war against David ('*alayhi assalaam*), who went to confront Saul's army. The army, who was tired from a long travel, had stopped to rest. David ('*alayhi assalaam*) silently crept up to the sleeping king and cut off a piece of the king's garment with his sword. He then awoke the king and announced that he had no bad intention nor did he have any ill feelings towards King Saul. He showed the piece of cloth and explained that if his desire was to kill Saul then he could have easily achieved this while Saul slept. King Saul realized his fault and begged for forgiveness.

Prophet David ('*alayhi assalaam*) succeeded Saul after his death. Thus, this prophet of Islam was also a king. Allah (*subhana wa ta'ala*) made his kingdom strong and great and enemies feared war with him. He refused to live the extravagant lifestyle of most kings and instead chose to make his own income by making and selling weapons to which he possessed great skill. The prophet was a just and righteous ruler who brought peace and success to his people. He delivered Allah's message to his people through his melodic voice, a gift which his Lord bestowed upon him. When he recited the words of Allah (*subhana wa ta'ala*), it was as if all of Allah's creations (*subhana wa ta'ala*) chanted along and listeners were in a trance. Prophet David ('*alayhi assalaam*) glorified and sang God's praise until he died. He was succeeded by his son Solomon ('*alayhi assalaam*) who also became a prophet of Islam.

O David ('alayhi assalaam)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allah (subhana wa ta'ala). Verily! Those who wander astray from the Path of Allah (subhana wa ta'ala) (shall) have a severe torment, because they forgot the Day of Reckoning.

[Quran, 38:21-26]

Zahra Malik, Human Biology, U of T (St. George), 3rd year

STUDY DU'AS

Transliteration

DUA BEFORE STUDYING

- Allahumma infa'nii bimaa
'allamtanii wa'allimnii maa
yanfa' unii.
- Allahumma inii as'aluka
fahmal-nabiyyen wa hifthal
mursaleen al-muqarrabeen.
- Allahuma ij'al leesanee 'amiran
bi thikrika wa qalbi bi
khashyatika.
- Innaka 'ala ma-tasha'-u qadeer
wa anta hasbun-allahu wa
na'mal wakeel.

DUA AFTER STUDYING

- Allahumma inni astadeeuka
ma qura'tu wama hafaz-tu.
Faradduhu'allaya inda hagati
elayhi. Innaka 'ala ma-tasha'-u
qadeer wa anta hasbeeya wa
na'mal wakeel.

DUA WHILE STUDYING SOMETHING DIFFICULT

- Allahumma la sahla illama
ja'altahu sahla wa anta taj'al
al hazana etha shi'ta sahla.

Translation

DUA BEFORE STUDYING

- Oh Allah! Make useful for me
what You taught me and teach
me knowledge that will be
useful to me.
- Oh Allah? I ask You for the
understanding of the prophets
and the memory of the
messengers, and those
nearest to You.
- Oh Allah? Make my tongue full
of Your remembrance, and my
heart with consciousness of
You.
- (Oh Allah!) You do whatever
You wish, and You are my
Availver and Protector and the
best of aid.

DUA AFTER STUDYING

- Oh Allah! I entrust You with
what I have read and I have
studies. (Oh Allah!) Bring it
back to me when I am in need
of it. (Oh Allah!) You do
whatever You wish, and You
are my Availer and Protector
and the best of aid.

DUA WHILE STUDYING SOMETHING DIFFICULT

- Oh Allah! Nothing is easy
except what You have made
easy. If You wish, You can
make the difficult easy.

Muslim Welfare Centre

Service to humanity is service to Allah

OUR MESSAGE

Our message to all, particularly to our youth, on the auspicious occasion of the 10TH ANNIVERSARY OF THE MUSLIM WELFARE CENTRE, is short and simple. Work and work hard to serve the less fortunate ones; the victims of adversity, with your heart and soul. Your hard labour will pay off - living example is our organization Muslim Welfare Centre.

A needy person is a needy person - deserves your sympathy and help. Help the needy without distinction - that is irrespective of Religion, Nationality, Caste or Creed. Remember HUMANITY IS ONE. Bear in mind that "SERVICE TO HUMANITY IS SERVICE TO ALLAH".

HUMANITY came first followed by religions for administrative purposes. May it be Shintoism, Buddhism, Hinduism, Judaism, Christianity or Islam - all the known religions advocate service to Humanity - brotherhood and love and affection for each other. Even in the Pagan Era - though people were ignorant of RELIGION - Brotherhood existed.

We have heard a lot about, WAR AGAINST TERRORISM - Thousands of innocent people have been killed or maimed. This catastrophe perpetuated upon human beings by modernized human beings takes us back to the PAGAN ERA. Let us analyze the root cause of terrorism. To my mind the main causes of TERRORISM and all other violent and non-violent vices prevailing worldwide are POVERTY, NEPOTISM, VICTIMISATION and DENIAL OF ONE'S BIRTH RIGHT that is FREEDOM by those who are in power and meddling with the world affairs.

We expect our youth to bring in a WORLD ORDER to ensure EQUITY and EQUALITY for all irrespective of Religion, Nationality, Caste or Creed. Humanity is one, and will remain one. Remember - "Service to Humanity is Service to Allah".

I am now 82 - I have been keenly watching various "isms" which have come and gone causing devastation to Humanity with no bounds. We have experience of NAZISM and COMMUNISM and now we are victims of TERRORISM. We should try to curb the root causes of terrorism. Our advice to our youth is to WAGE WAR AGAINST POVERTY in order to root out TERRORISM - killing of innocent people and destruction of their homestead thereby unbalancing the economic structure of the world is not the solution.

We all know that the richest countries in the world are Muslim Countries and the Poorest Community in the world is the Muslim Community. Nearly 40% of the world resources are in the hands of Muslims. Allah has given us enough to look after entire Humanity if we are fair and just.

Rich Muslims are in a deep slumber they are sitting on gold mines and diving in the oil wealth. I have walked over 10,000 KM around the Globe - I have personally visited and at times lived in the slum areas of Africa, India, Pakistan and Bangladesh. Majority of those rotting in the slum areas are Muslims and those who are looking after them are CHRISTIAN MISSIONARIES; Not a single Muslim volunteer to be seen.

**MOST EFFECTIVE WEAPON AGAINST TERRORISM IS ERADICATION OF POVERTY.
WAGE WAR AGAINST POVERTY.**

Major Muhammad Abbas Ali

Sarwar Jehan Begum



Profile of the Muslim Welfare Center

By the Grace of Allah and the generous support of our community MUSLIM WELFARE CENTRE came into being in the year 1993. It was set up by two old souls myself and my wife. We had to put in our heart and soul; we had to fight against odds to step in the field of humanitarian service.

We had the urge to do it but what could we do with empty pockets that too in a country where we had just landed. I never realised that, I was already in Canada through the World Media because of my epic marathon walks around the Globe to serve the needy suffering in the slum areas.

Specially my walk for Hajj from Abu Dhabi to Makkah and Madina (2500 KM) across the desert in 90 days had hit the World Media Headlines.

A Muslim Journalist of fame came to our rescue. He offered us an interest free loan of FOURTEEN THOUSAND DOLLARS. It was a miracle of Allah, it was a golden opportunity to fulfill our ardent desire to serve HUMANITY in distress.

We jumped in the field of welfare of the needy with the banner "SERVICE TO HUMANITY IS SERVICE TO ALLAH"; established a Halal Food Bank in a small room hardly 12' X 12'. We started serving the needy with grocery irrespective of RELIGION, NATIONALITY, CASTE OR CREED. Within a couple of years time, we were not only able to clear the loan but when we looked at the bank balance it had soared to Eighty Thousand Dollars.

Later Br. Qaiser Naqvi joined us, he proved himself to be an asset to Muslim Welfare Centre, our concerted efforts paid off. We did the spadework to set up a home for needy women and children.

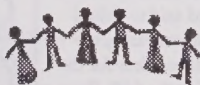
Let us forget, let us enumerate the achievements of MUSLIM WELFARE CENTRE towards service to the needy:

1. We are operating four HALAL FOOD BANKS in Scarborough, Mississauga and Whitby. We are serving over 2200 needy families on a monthly basis irrespective of RELIGION, NATIONALITY, CASTE OR CREED.
2. We have established MUSLIM WELFARE HOME FOR NEEDY WOMEN AND CHILDREN in WHITBY with 27 beds. This HOME is the First of its kind in North America. So far we have served over 1250 families irrespective of RELIGION, NATIONALITY, CASTE OR CREED. This Home was set-up at a cost of over half a million dollars. Our community funded the entire cost. NO GOVERNMENT FUNDING. We have opened our branch office in PAKISTAN and introduced our welfare project. "SUPPORT A CHILD - SAVE THE NATION". At present, we have 200 children under sponsorship by our donors.
3. We have also established a VOCATIONAL SCHOOL for imparting technical training to our youth. To teach them some useful trade to be an asset to the community.
4. Our latest project of setting up a MUSLIM SENIORS' HOME is in the offing. We have paid over a million dollars for the land, our donors have met the entire cost, NO GOVERNMENT FUNDING SO FAR. The property is being re-zoned for our welfare project. The process of re-zoning is almost complete.

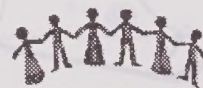
The main problem starts now we need about 4.5 million dollars to complete this project. We are trying to get government grant or financial help from some philanthropist. Seniors Home Project is the First of its kind in this region. Pray for our success.

We have many more welfare projects in mind - we will forge ahead Inshallah, if community support continues.

LONE EFFORT IN THIS REGARD IS JUST A DROP IN THE VAST OCEAN, IF WE ALL JOIN HANDS THEN IT WILL BE AN OCEAN OF LOVE AND AFFECTION; AN OCEAN OF HOPE AND HAPPINESS FOR THE SUFFERING LOT.



UNITED WE GAIN - DIVIDED WE LOSE



According to Anas ibn Malik, when God's Messenger said, 'Help your brother, irrespective of whether he is the oppressor or the oppressed,' a man said, 'O Messenger of God, I can help the oppressed, but how can I help the oppressor?' The Prophet replied, 'Stop him from committing an act of oppression. That in itself is a form of help.' (Reported Al-Bukhari and Muslim)

Entertainment

Clues:

1. The prophet who was also known as Israil.
2. A prophet who reconstructed the Ka'aba.
3. The prophet known as Elisha in the Bible.
4. The prophet who could talk to animals, birds, the jinn and the wind.
5. The remains of the dwellings of the people of Thamud.
6. The prophet sent by Allah (subhana wa ta'ala) to Sodom and Gomorrah.
7. The prophet who was the originator of the art of writing, astronomy, mathematics.
8. The prophet who was commanded by Allah (subhana wa ta'ala) the sacrifice of his son, as a trial.
9. The prophet sent to the Bani 'Ad.
10. Prophet Yahya's father.
11. The prophet who destroyed the idols worshipped by his father.
12. The prophet who was revealed the Zabur.
13. The prophet who was sent to a people called Thamud.
14. The "Seal of Prophethood".
15. The prophet who first built the Ka'aba.
16. The prophet thrown into a well by his brothers, who then claimed he was devoured by a wolf.
17. The stone sent down from Jannah, now in a corner of the Ka'aba.
18. The prophet who lived 3 days and 3 nights in the belly of a fish.
19. The country that houses the remains of the people in Q. 5.

V	L	H	I	L	A	S	N	I	A	D	A	M	A	I
Y	I	B	R	A	H	I	M	L	B	A	J	Y	D	D
F	K	R	T	D	W	R	N	F	L	W	I	R	B	A
D	T	D	J	K	D	Q	N	Y	U	R	I	T	B	W
M	L	U	T	J	W	A	A	N	A	S	T	T	U	S
L	A	I	M	B	M	S	W	K	Q	D	U	L	Q	A
R	R	D	S	I	A	J	A	U	T	A	H	Y	A	L
M	G	J	A	M	K	Z	K	S	D	M	U	C	Y	A
Z	R	L	N	J	A	L	L	A	J	M	D	P	Q	R
K	U	L	B	P	L	I	F	L	P	A	D	N	R	J
S	X	R	L	R	R	K	L	I	F	H	P	N	R	A
R	T	G	T	W	R	G	N	H	R	U	R	K	M	H
C	R	S	U	N	U	Y	V	T	F	M	T	V	V	B
T	M	I	H	A	R	B	I	R	N	F	P	C	L	H
S	A	U	D	I	A	R	A	B	I	A	H	J	K	V

(answers are on pg. 26)

Father to son after exam: "Let me see your report card."

Son: "My friend just borrowed it. He wants to scare his parents."



Mohammad, Fahad, and Ali were at a convention together and were sharing a large suite on the top of a 75-story skyscraper. After a long day of meetings, they were shocked to hear that the elevators in their hotel were broken and they would have to climb 75 flights of stairs to get to their room. Mohammad said to Fahad and Ali, "Let's break the monotony of this unpleasant task by concentrating on something interesting. I'll tell hadiths for 25 flights, Fahad can tell us jokes for the next 25 flights and Ali can tell sad stories for the rest of the way." At the 26th floor, Mohammad stopped telling hadiths and Fahad began to tell jokes. At the 51st floor Fahad stopped telling jokes and Ali began to tell sad stories. "I will tell my saddest story first," he said. "I left the room key in the car!!!"



Prayer Space on Campus



Daily Prayer Locations:

- ISC - International Students' Centre, 3rd floor
- OISE - 252 Bloor St. W., 8th floor, room 136
- 21 Sussex Ave. - 5th floor, room 508



Main Jumu'ah Prayer Location, 1-2pm

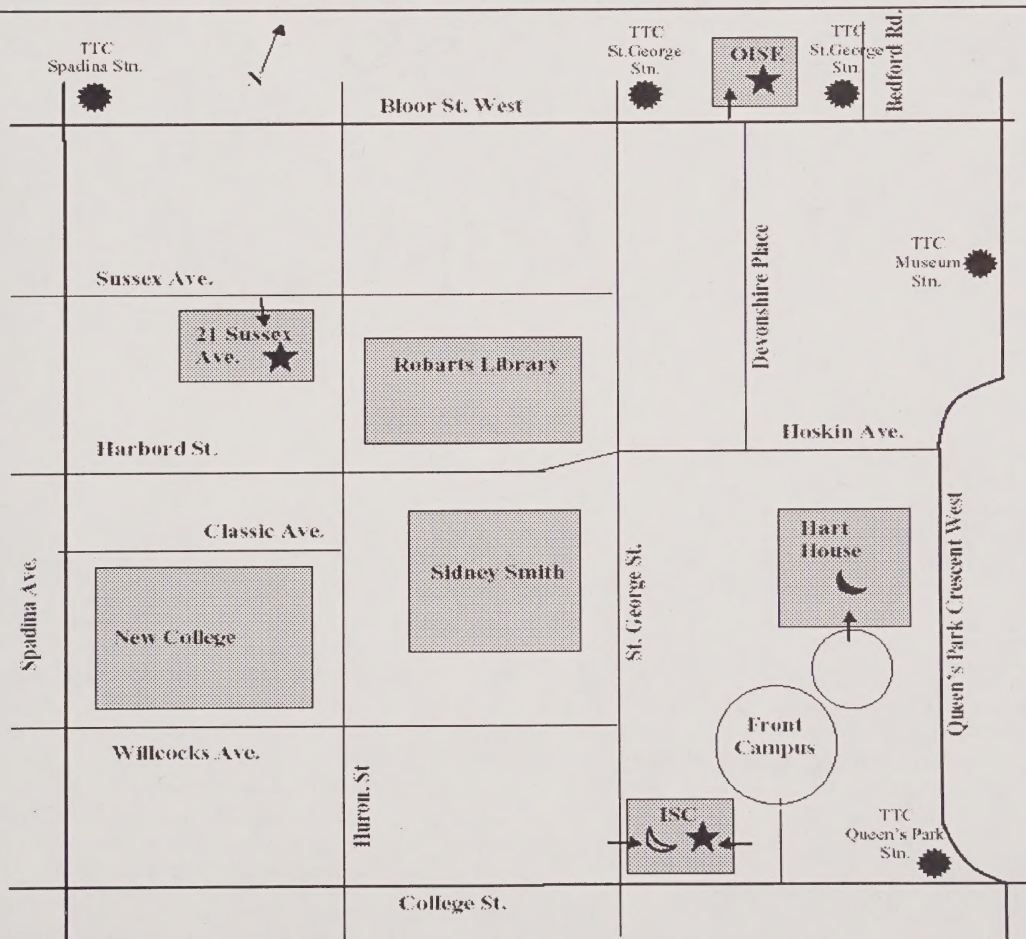
- Hart House - 7 Hart House Circle, 2nd floor, Debates Room



Alternate Jumu'ah Prayer Location:

- ISC - International Students' Centre, 3rd floor

*University of
Toronto
St. George Campus
Prayer Locations*

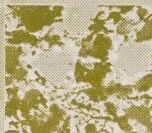


Muslim Students' Association, University of Toronto, St. George Campus
 Website: <http://www.utoronto.ca/muslim>, E-mail: msa_uoft@yahoo.com
 Hotline: 416-946-7788 (voice mail), Office: 21 Sussex Ave., Suite 405

Design



Print

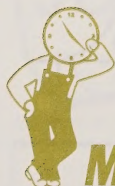


Copy



- Brochures
- Envelopes
- Catalogues
- Graphic Design
- Carbonless Forms
- Sales Bulletins
- Business Cards
- Flyers
- Newsletters
- Books
- Continuous Forms
- Announcements
- Letterhead
- Business Forms
- Rubber Stamps
- Resumes
- Price Lists
- Invitations

AND MUCH, MUCH MORE



MINUTEMAN PRESS®

PRINTING "FOR THE JOB YOU NEEDED YESTERDAY"

Your image reflects our image. The printing that **Minuteman Press** produces for your company is how you are judged by others. Therefore our reputation is on the line with every job that goes out our door. From newsletters to annual reports, our printing reflects your image. The fact that **Minuteman Press** enjoys a large repeat customer pool is testimony to the high quality image that we create for each of our customers. Making you look good is what we do best.

Don't take chances; bring your design, printing and copy projects to the experts at Minuteman Press, where your satisfaction is always guaranteed.